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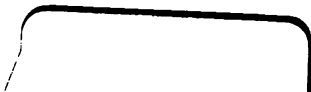
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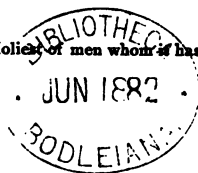
THE  
LIFE AND CORRESPONDENCE  
OF THE  
REVEREND JOHN CLOWES, M.A.

FORMERLY FELLOW OF TRINITY COLLEGE, CAMBRIDGE,  
AND RECTOR FOR SIXTY-TWO YEARS OF ST. JOHN'S, MANCHESTER.

BY  
THEODORE COMPTON.

"Holiest of men whom it has been my lot to meet."

—*De Quincey.*



Second Edition, Revised and Enlarged. Printed in Graduated Reformed Spelling.

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## PREFACE TO SECOND EDITION.

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The manuscript which formed the basis of the following Biography was written by my father-in-law, George Harrison, within a few years of Mr Clowes's decease. He read portions of it to me in 1838, at the same time stating his wish that some one with more turn for biography than he had, would take the work in hand, and make a picture from his sketch.

His own Preface to the manuscript is as follows:—"Having repeatedly requested the friends of the late Mr Clowes to commit to writing all they could recollect of him, and finding one after another following him to an eternal world without having left any such recollections behind, I felt it the more incumbent upon me to set down what came under my own observation respecting this most interesting character during his latter years; as well as what I had gathered from himself and his personal acquaintances from an earlier period. Since I began to write, however, I have been favored with several valuable collections of letters, and notes of his conversations. I have also included the substance of the short Memoir already published, having heard it from Mr Clowes's own mouth."

More than forty years passed without any further progress being made towards a complete Life of this excellent man. Meanwhile the manuscript came into my possession, as well as

Mr Clowes's original letters to Mr Tulk, Mr Harrison, and others. Though I never had the advantage of seeing Mr Clowes, his writings have been, under Divine Providence, the principal means of my own happiness, and I esteem it a high privilege indeed to be enabled to take a humble part in bringing their pious and enlightened author before a younger generation.

The original matter collected by Mr Harrison forms but a small part of the present volume. His personal recollections are now placed in a separate chapter, and I have endeavored to improve the arrangement of the whole materials, including some corrections, and a good deal of new matter elicited by the former edition.

THEODORE COMPTON.

*Winscombe, March, 1882.*

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### ERRATA.

Page 69, line 4, *read* "The cry of Charity was seasonable at that time. Clowes's voice was not monotonous, etc.

Page 166, line 11. The atheistical writer was Richard Carlile, *not* Carlyle.



## REFORMED SPELLING.

As the births of living creatures at first are ill shapen, so are all innovations, which are the births of time: yet, notwithstanding, as those that first bring honor into their family are commonly more worthy than most that succeed, so the first precedent (if it be good) is seldom attained by imitation; for ill, to man's nature as it stands perverted, hath a natural motion, strongest in continuance; but good, as a forced motion, strongest at first. Surely every medicine is an innovation, and he that will not apply new remedies must expect new evils: for time is the greatest innovator; *and if time of courses alter things to [for] the worse, and wisdom and counsel shall not alter them to the better, what shall be the end?* It is true that what is settled by custom, though it be not good, yet at least it is fit. And those things which have long gone together, are, as it were, confederate with themselves; whereas new things piece not so well; but, though they help by their utility, yet they trouble by their inconvincibility; besides, they are like strangers, more admired [wondered at], and less favored. All this is true, if time stood still; which, contrariwise, moveth so round [rapidly], that a forward retention of custom is as turbulent a thing as an innovation; and they that reverence too much old times, are but a scorn to the new. It were good, therefore, that men in their innovations, would follow the example of time itself, which indeed innovateth greatly, but quietly and by degrees scarce to be perceived; for otherwise, whatsoever is new is unlooked for; and ever it mends some, and impairs others; and he that is holpen takes it for a fortune, and thanks the time; and he that is hurt, for a wrong, and imputeth it to the author. It is good also not to try experiments in States, except the necessity be urgent, or the utility evident; and well to beware, that it be the reformation that draweth on the change, and not the desire of change that pretendeth the reformation: and lastly, that the novelty, though it be not rejected, yet be held for a suspect; and, as the Scripture saith, "That we make a stand upon the ancient way, and then look about us, and discover what is the straight and right way, and so to walk in it."—*Bacon's Essays. "Of Innovations."*

The italicised sentence in the above quotation justifies an attempt to amend English spelling, which is the worst in the world. Lord Bacon elsewhere says "that writing should be consonant to speaking is a branch of unprofitable subtlety." But this censure must be considered as leveled against those crude attempts to reform our orthography which had been made in his day.

In the following pages the reader is introduced to a reformed spelling by successive stages. The first five Chapters are printed in the received orthography.

*First Stage.*—In Chapters 6, 7, 8, 9, 10, 11, the principle of phonetic spelling is acknowledged, as far as it can be, in the use of the 23 serviceable letters of the old alphabet; *c*, *g*, and *x* being rejected as unnecessary, as duplicates of *k*, *s*.

*Second Stage.*—Five new letters are introduced in Chapter 12, namely,

*ð*, *y*, *z*, *a*, *z*,  
for the sounds in *thin*, *sing*, *vision*, *alma*, *son*,  
*faith*, *long*, *pleasure*, *father*, but.

*Third Stage.*—In Chapters 13, 14, five more new letters, long vowels, are brought in; namely,

*e*, *i*, *o*, *σ*, *u*,  
for the sounds in *they*, *field*, *fall*, *bone*, *boat*,  
*make*, *feel*, *fought*, *boat*, *truly*.

*Fourth Stage.*—Three more consonants,

*d*, *j*, *q*,  
for the sounds in *then*, *she*, *cheap*,  
*breake*, *wish*, *much*,

complete the enlarged alphabet. They will be found in the concluding Chapters, 15, 16, 17, 18.

mother died when her youngest son was but seven years old. The father, however, was also a devout character, not only attending church regularly, but assembling his family in the evening to join in family devotion. To this practice John Clowes afterwards referred with gratitude as the means of implanting in his youthful mind "a lively sense of the Being, the Kingdom, the Providence, the Love, and the Omnipotence of the Father of the Universe."

The piety of the parents seems to have been free from asceticism; and that of the child, while it led him to pray for his Heavenly Father's help, night and morning, and in all times of need, did not prevent his enjoying the healthy amusements of childhood. Those who knew Mr Clowes in his old age and were charmed with the innocent playfulness which remained with him to the last, could well believe that he was a lively child. He would speak with rapture, in his latter years, of the merry days of his childhood, and how he enjoyed playing in the meadows—long since covered with houses—helping his elder brother to draw their little sister in a child's chaise; gathering flowers, and throwing them into her lap.

The father was a man of methodical habits, and firm in requiring order and obedience in his children. Mr Clowes used to relate with much animation how he and his brother, having arranged with a schoolfellow to spend a half holiday in a country ramble, were seated at the dinner-table meditating on their anticipated pleasure, when their father broke silence with, "Now, my boys, I have some employment for you after dinner." "At this," said Mr Clowes, "our countenances, all sunshine before, instantly sank, and when he added, 'I want you to weed the asparagus beds,' we were in despair, for we knew this would take up the whole afternoon; so farewell to our ramble. However, there was no help for it: obedience was the order of my father's house; we had nothing to do but betake ourselves to the garden in what plight we could. We had not been long at work, when oh! the delight of doing my father's commands was not to be told! From that time I knew what the joy of obedience was. Ah!" he continued, raising his head and fine countenance towards heaven, "from practising that lesson I learned, too, the infinitely greater happiness of endeavoring to do the will of my Heavenly Father." John appears to have gone to school at Salford, to the Academy of the Rev. John Clayton, where his elder brother Richard was also prepared for

the University. In his eighteenth year he was admitted a pensioner of Trinity college, Cambridge. Previously to his leaving home, his father's old friend Byrom, a member of the same college, called to give him his blessing. They never met again.

Accustomed both at home and at school to religious instruction, he feelingly lamented the want in the University of suitable means for keeping alive the wholesome impressions thus made; which were in great danger of being effaced by the engrossing pursuit of academical studies and distinction. He always kept up his habits of temperance and regularity, as essential to his advancement in the world, which at that time obtained a greater hold on his affections than at any other part of his life. He made a rule never to drink more than two glasses of wine in the day, and was always punctual in the attendances enjoined by the college.

His most intimate college friend was Mr Graham, afterwards a Judge in the Court of Exchequer, and both being distinguished for length and suppleness of limb, they became noted for their feats of activity. Many years afterwards, Mr Clowes, on revisiting Cambridge, pointed out an extraordinary leap of his in the great court of Trinity College.

John Law, Bishop of Elphin, and Allott, Dean of Raphoe, then undergraduates of the same standing, were also among his friends. After Mr Clowes had become noted among his clerical brethren for his sentiments on the subject of the Trinity, he renewed his intercourse with Law, then a bishop, and suspected of scepticism. The bishop said to him, "Clowes, I would give all I possess to believe in the divinity of Christ, as you do."

Always a steady character, Mr Clowes, when grown old, amused his friends by the description he gave of his college life. "I was a gay young man," he said, "and thought there would be no heaven for me without skating and running." But neither these amusements, nor the charms of society, nor even the struggle for University honors, ever extinguished religious feeling, or made his ear deaf to the voice of that inward monitor whose guidance it was the glory of his life to acknowledge. There were moments, he said, "when he was made sensible that the love of science prevailed in his mind over the love of fame, and that the delights of friendship were far sweeter than the credit of great connections. At these moments he had the sense to reflect that both the affection for science and the genuine

delights of friendship are imparted from above; and one day in particular he was so powerfully struck with this sentiment, that he was compelled to fall down on his knees before the Father of Mercies in devout adoration of His divine bounty; first, in having communicated to His children the love of knowledge, and in opening to their view that new world of wonders which knowledge discovers; and secondly, in having inspired the delights of disinterested friendship, which appeared to him at that time the purest and highest joys which the human mind is capable of tasting. He could never forget the impression made on this occasion, when he was acknowledging with gratitude the effects of the love of knowledge, and contemplating that new world of scientific wonders which seemed to him so glorious and enchanting. 'Thou doest well,' said an internal dictate, 'to wonder and adore; but wait patiently, and *thou shalt see greater things than these.*' What these *greater things* were was not made known to him till he began, several years afterwards, to apply his mind more earnestly to the contemplation and pursuit of religious knowledge; at which time the dictate was brought forcibly to his recollection."

While Clowes was an undergraduate at Cambridge, the University was visited by a Minister of State who, though a man of notorious profligacy, was invited to dine with the Master and Fellows in the Hall of Trinity College. To do honor to a nobleman who, in spite of his character, was a royal favorite, the undergraduates were required, by notification in Hall the previous day, to be present at the dinner, without exception. After leaving hall, Graham, Clowes, and one or two others, met and discussed the notification just given, and were unanimous in reprobating it as an insult put upon the College. They at once wrote anonymous notes to the undergraduates: "Do not appear in Hall to-morrow, if you regard your own character." "As you are a man of spirit, absent yourself from Hall to-morrow." Before morning one of these notes was thrust under the door or into the letter-box of every undergraduate in the College. So completely did the sentiment accord with the prevailing opinion, that at the dinner hour not a single undergraduate was seen in Hall. An act of insubordination so marked could not but rouse the indignation of the authorities. Threats of expulsion flew in all directions; intimidation was practised on the weaker minds; Watson, then tutor, afterwards Bishop of Llandaff, was outrageous: all in vain. At last a summons came to Clowes and

Graham, requiring their attendance on the tutor. Now, thought they, we are discovered. But instead of expelling them, as they expected, the tutor told them that he had sent for the two most orderly men in the College, to compose the difference between the undergraduates and the Master and Fellows. Some apology must be made, and he requested them to prepare what was proper. A formal submission for the mutineers was then patched up, and the Master and Fellows, rather than prolong a dispute not likely to yield them either victory or credit, were therewith content. Years afterwards, when the Bishop resided at Calgarth Park, on the banks of Windermere, Mr. Clowes, then advanced in years, paid him a visit, and was reminded of the occurrence. "Did you ever hear," said he, "who were the authors of the plot?" "No," said the Bishop, "I could never find them out." "Then, I will tell you. They were Sir Robert Graham and myself." "Who," said the Bishop, "were the very last men I should have suspected."

Having kept the stated number of terms, Mr. Clowes took his degree of Bachelor of Arts in January 1766, being eighth wrangler on the tripos of that year; a proof of his mathematical attainments, while his classical scholarship was recognized by his subsequent election to a fellowship of Trinity College. From this period he commenced a new career, as private tutor or "coach" to undergraduates, and determined to devote himself to the labors of his fresh occupation. He had also advantageous and flattering offers from another College, which appeared to open a way to the highest dignities in the University and the Church. "But how fallacious," he observes, "are all human prospects, and in many cases, how contrary to Divine purposes. The Providence of the Almighty had other designs in view, and the time had now arrived when these designs were to be developed and accomplished. Little, however, did I conceive, or perhaps at that period was capable of conceiving in what manner my own will was to be bent in conformity to the Divine will, and what a process of bitter suffering was necessary for this end. I thought, indeed, that I was then serving God acceptably, and, comparing myself with others, I fancied that I stood rather high in the scale of the Divine favor. But I was soon to be convinced of the error of my own calculations, by the views which were to be opened in my mind, both of the imperfection, or rather defilement, of my chief motives of conduct, and also of

the purity of the law of life which is to lead man to the regions of bliss."

He had passed about three years as a tutor, gaining during that time two prizes for Latin essays, offered by the members of Parliament for the University, when he was seized with an illness so alarming as to stop "the career of his worldly purposes, overturn all his projects of human greatness, lay him low in the dust of contrition and self-abasement, and thus prepare his mind to receive those lessons of heavenly wisdom and life, which the Almighty is ever desirous to impart to all His creatures, but which He cannot impart safely and to advantage, until His creatures are taught the want of them by a feeling sense of their own natural blindness and corruption."

Prostrate in mind and body, he asked himself what he had gained by his pursuit of science and distinction?—the ruin of health and capacity for this world's enjoyments; and what capacity for future bliss? In this state of distress, he was one evening invited to a supper party, and arriving at his friend's room before the rest of the company, he took up a book, and glancing over its pages, his eye was attracted by the word *Eternity*. "It is impossible," he says, "to describe, or for anyone else to conceive, the effect produced by this single word. In a moment it called all his former sins to remembrance, passed sentence upon them, rent the veil of separation between him and the eternal world, and seemed to place him in the immediate presence, and under the scrutinizing inspection of the Father of the universe." He had often read that word before, without being moved by it; "but," he continues, "it was the Divine power and Spirit of the Most High, which operated at that time in and by that word." And he recorded the circumstance "as a convincing proof, among many others, that man is the continual subject of such Divine operation, and that though by his thoughtlessness and impenitence he may frustrate its blessed purposes and be hardened against its salutary reproofs, yet, whensoever his heart is in a due state of preparation, he is then made sensible that he is not left alone, but that all the host of heaven, under the influence and direction of their God, are his ministering spirits, to convince him of his sins, to soften and subdue his obduracy, to excite repentance, and thus to open the gates of everlasting life and salvation."

Too much affected to remain in company, he made an excuse for leaving it early, and passed the night in a state of great

mental agitation, "between the dread of eternal death, and the bright prospect presented of endless bliss, through repentance and sincere conversion to the Father of Mercies."

Gradually his mind was settled and established in "a full conviction of the comparative vanity of all earthly gain and glory, and at the same time of the substantial reality of those invisible and eternal goods announced in the Gospel. He was struck with astonishment at the reflection that this conviction had not met him sooner, and that he had so long acted under the delusion of contrary persuasions. Yet he felt thankful to the Almighty, that though called to work in His vineyard at so late an hour, it was not yet too late to work effectually."

The life of the aspiring student was now laid down, and that of the religious disciple taken up. He had been already ordained to holy orders by Dr. Terrick, the Bishop of London, and he now determined to dedicate the few, as he believed, remaining years of his life to the work of his sacred calling.

## CHAPTER 2.

*Entrance on the Ministry. Introduction to the Writings of Swedenborg.*

The Church of St John's in Deansgate, now in one of the least attractive parts of Manchester, was, when built in 1768, in a fashionable suburb. A private Diary of the times contains the following entries:—

"1768, April 28, Thursday. Went to the Quay to Cousin Byrom's to see the first stone laid of a church that he is building in the field behind his house, called Camp-field: The church is to be called St John's Church."

"1769, January 21st, Saturday. Went to drink tea at Aunt Byrom's, and Lawyer Clowes was there. Cousin Byrom, before he went to London, offered cousin John Clowes, the lawyer's son, the Rectory of St John's; the lawyer had a letter to-day saying that he would be glad to accept of it."

"August 13th. St John's Church opened. We all went there in the forenoon. The Rector, Mr John Clowes, (Lawyer Clowes's youngest son,) preached from the words, "He loveth our nation, and hath built us a synagogue."

Mr Clowes in his autobiography speaks of his having at first refused the offer of St. John's, as quite inadequate to his expectations. Contrary to all probability, on the completion of the church, it was tendered again to his acceptance. "It was tendered, too," says the autobiography, "at a time when affliction had broken his heart, and laid him low in the dust of humiliation and repentance before his God; and when the kingdom of sin and folly having been thus weakened, he saw things with new eyes, and made his calculations accordingly. He was now, therefore, led to accept what he had before in haughtiness refused, and to accept it with thankfulness, as a boon of Providence intended for the improvement and security of his eternal good. How unsearchable are the counsels of the Almighty, and His ways past finding out!"

At the ceremony of induction to the living, as soon as the new rector had locked the church-door on the inside, instead of proceeding immediately to toll himself in, he walked to the altar, there threw himself on his knees, and fervently implored the Divine aid to render his future labors blest to the flock committed to his charge. Having risen from his knees, he

completed the remainder of the ceremony ; and, upon unlocking the door, was congratulated by his friends in waiting on the length of time he was to be their pastor. Inquiring what they meant, he was informed that he had tolled the bell fifty times, which was a sign that he was to hold the living fifty years. " Ha" said he, " fifty weeks will be more likely, with my present health !" His anticipation was wonderfully falsified, and their test proved unequal to the truth. He remained rector of St. John's for nearly sixty-two years. His fitness, or unfitness, in his own estimation, for the situation he was thus called to occupy, will be best stated in the words of his autobiography :—

" Perhaps no Christian minister ever entered upon the sacred duties of his calling under circumstances more singular, and, in some respects, more apparently unpropitious, than the author, when he took leave of the University, and commenced his ministerial labors at his church in Manchester. His theological researches had been very limited, and his religious views were accordingly very imperfect. He had, indeed, read the Thirty-nine Articles, which form the code of doctrine peculiar to the Established Church, and he had perused some of the more distinguished authors who endeavor to explain and confirm that code of doctrine. But this was all : he had no clear and distinct views of the eternal truth in his own mind, and his ideas on the subject were rather those of others than his own. He believed, indeed, in the Sacred Scriptures ; at least he fancied he believed in them, because, from childhood, he had been taught to acknowledge their Divine authority, as inspired of God ; but he discerned nothing of their own internal evidence, and still less of that deep and instructive wisdom which he afterwards discovered to be concealed as a hidden treasure in the sacred volume. Thus, in beginning to teach others, he found that he wanted a teacher himself ; and he has since been exceedingly shocked to think that he should ever have had the presumption under such disqualifications to ascend the pulpit."

Conscious of his want of knowledge as a doctrinal expositor, but deeply impressed with " the tremendous effects of sin " on the one hand, and " the peaceable fruits of righteousness " on the other, his discourses from the pulpit were addressed to " the wills and affections of his congregation " rather than to their intellectual powers ; " because he felt more anxious to convert them to God, and make them sensible of His love, than to build them up in any particular form of speculative doctrine and opi-

nion. If his congregation, then, were not enlightened by his preaching with the bright light of the eternal truth, they were at least warned against sin, and encouraged to depart out of the land of spiritual Egypt and the house of bondage, to seek an asylum of peace, of innocence, and of protection in the heavenly Canaan of the love of God and the kingdom of his righteousness."

He preached, 20 August, 1769, on the text, *John* 10. 14; *I know my sheep, and am known of mine*, and commenced thus :

"May the humble, inexperienced disciple, without offence, make use of his Divine Master's words? If so, how can I better open my sacred commission, so freely and generously, and without any asking of mine, committed to my charge, than by the affecting topics which this important Scripture plainly recommends to our consideration? We are here assembled before God in the church of whose dedication you have been so lately witnesses : a church magnificently built and properly adorned with a decency and propriety every way suited to the majesty of Him who hath graciously promised to dwell therein. We cannot but take pleasure in beholding a congregation of Christian people met together—many of whom have long been in some measure destitute of the great privileges of Christian communion, and too sadly deprived of the many advantages of assembling themselves together, to render thanks for the great benefits they have received at God's hand, &c."

He then assures his flock of his earnest desire to do his duty diligently, and exhorts them to do theirs. "You are to consider that the good fruits and success of my attendance here will depend upon yourselves ; and that I must be indebted to you for the most important advantages which I can expect from it. Your minister cannot hope to acquaint himself with you, unless you are equally disposed to know him, and embrace every opportunity of meeting him in this house."

In the afternoon he preached again on the same text, and gave a remarkable earnest of the faithfulness which thus, from the very beginning, characterized his ministry. "Remember," he said, "that it is the business of a minister (and a noble one it is, if God should bless him with success) to teach you the knowledge of yourselves, to lay open to your view the corruptions of your own hearts, and those iniquities of life which are possibly concealed even from yourselves. The more a minister does this with the modesty and meekness of the Gospel, the more he merits your esteem, the greater proof he gives of his sincerity

in the service of his Master, and of his real friendship and love for you. Remember, too, that those instructions may be sometimes the most unpopular, and give the least pleasure to the hearers, which, however, are the most useful and the most profitable for their instruction. St Paul, it appears, had made himself unpopular among the Christians at Galatia because he had given them a faithful representation of the Gospel. 'Am I, therefore,' says he, 'become your enemy because I tell you the truth?'"

He then speaks of the duty of the minister to practise what he preaches, and to instruct and influence his flock by a holy life and conversation. "This is the character by which, above all, your minister wishes to be known unto you, and that you may be known unto him. Without this, though your minister preach with the tongues of men and of angels, he is become but as sounding brass or a tinkling cymbal,—without this, too, though *ye* attend constantly the instructions of the Gospel, though your whole time should be spent in one continued revolution of repeated prayers and preaching, *ye* are nothing. If you do not apply the doctrines you hear to the purposes of true holiness and a good life—if your practice is not improved by your knowledge, and your works do not keep pace with your faith—if, in fine, *ye* do not grow better Christians, better citizens, better parents and children, by your attendance on the public worship in this place, *ye* make the word of God of none effect—it profiteth you nothing."

Such was the practical nature of the young rector's preaching. "But," says the autobiography, "the time was fast approaching when the author's understanding was to be better informed." He was one morning arranging the books in his father's library when his eye caught the title of a book, Law's "Christian Perfection." <sup>(1)</sup> So great was his desire to read this book, that he found the difficulty of reading, which had troubled him for a whole year, had passed away, and in a few days he had read every page of the "Christian Perfection." He was deeply impressed with the piety and enlightened views of the writer, and particularly with his insisting on the necessity of a purifi-

1. William Law, born 1686, died 1761, was the chief of English mystics. His "Serious Call to a Devout and Holy Life" first set Dr. Samuel Johnson "thinking in earnest of religion." Amongst his other works were "The Spirit of Prayer," "The Spirit of Love," and "The Way to Divine Knowledge." Perhaps the most readable is "A Collection of Letters on the most Interesting and Important Subjects." See Mr. Christopher Walton's "Notes and Materials for an Adequate Biography of William Law." 1854.

cation of heart as a necessary preparation for the reception of Divine blessings. "Hitherto he had regarded Christianity not so much as a *life*, but as a *law*; not so much as tending to communicate to man Divine power from above for his inward purification and regeneration, but only as supplying him with a *new creed*, and bringing him acquainted with *new precepts*. But he was now enlightened to see clearly that the grand design of the Gospel is to make man a *new creature*, by supplying him with a renovating spirit from above; by opening a continual intercourse of communication between him and heaven; by teaching him the necessity of the great duties of repentance and self-denial, in order to become a subject of that intercourse: and, finally, by making him a child of God, through a gradual process of regeneration, or a new birth of the divine spirit and life of the Most High."

The writings of Law led to the perusal of other *mystical* authors, including Fénelon, Madame Guion, Peter Poiret, John Engelbrecht, Hiel, Thomas à Kempis, Jacob Behmen, Rusbroschius, Taulerus, Dr Henry More, Bishop Patrick, Bishop Hall, Dr Cudworth, Peter Sterry, Norris Smith, Bromley, Jane Lead, and others. In all these writers he found much to admire and love, especially in their insisting on humility, self-renunciation, and holiness of life; and he always considered that their writings had, at least in his own case, served, like the preaching of John the Baptist, to prepare the way for a clearer unfolding of Divine Truth. Enlightened afterwards by that clearer truth, he saw the errors of the *mystics*, and especially in their view of the Trinity as consisting of fire, light, and spirit, apart from the Divine manhood of Jesus Christ, in whom alone the Trinity of love, wisdom, and power exists. He also rejected Law's preference for a contemplative and single life over an active and married one, and considered his ideas of Christian duties gave religion "a frightful and forbidding aspect, and rendered her wisdom impracticable by the generality of Christians." Mr Clowes used afterwards to say that the mystic writers had been useful to him in exciting holy aspirations, but "they never told him what to do with his *hands and feet*."

In the spring of 1773, he was introduced to Mr Houghton, of Liverpool; a man of learning and piety, whose theology, he says, "was not that dry and barren science of mere speculation, which reaches no further than the intellect: it was the theology of the heart, deeply affected with the things of God, thoroughly

sensible of its own wants and weaknesses, and studious only to gain the victory over sin, that it might be restored to the order of heaven, and regain a lively conjunction with its God." Mr Houghton had for a few years past been "an affectionate reader of the theological writings of Swedenborg, in the original Latin, having been introduced to the knowledge of them by the translation of the 'Treatise on Influx,' which he first met with at Bath. He was also in the habit of corresponding with the Rev. T. Hartley, Rector of Winwick, in Northamptonshire, the venerable translator of the treatise."

Clowes was so much impressed with Mr Houghton's piety and earnestness that he readily accepted his recommendation to read Swedenborg's *Vera Christiana Religio*. The book was ordered from London; but on its arrival, about ten days afterwards, all inclination to read it was gone. It proved to be a large work, treating principally of points of doctrine, requiring a patient exercise of the powers of intellect to comprehend them. "I am satisfied," said he, "with my present spiritual attainments, and with the heaven of innocence, purity, and peace with God to which they have introduced me; what need have I then to trouble or concern myself about speculative investigations, which cannot add either to my sanctity or bliss?"

The *Vera Christiana Religio*, therefore, lay on the shelf all the summer, neglected and almost forgotten. How it came to be read shall be related in the words of the Autobiography.

"In the month of October, immediately succeeding the spring when the "True Christian Religion" was recommended to him by his friend at Liverpool, the author went, according to annual custom, to visit an old college pupil of his, the Right Honorable John Smyth, of Heath, in the county of York. On the evening before he set out he opened the long-neglected volume, not with a view to read it, but merely to get a better idea of the general nature of its contents, when, in turning over the pages, he happened to cast his eye upon the term *Divinum Humanum*. The term appeared new and strange, but still it did not affect his mind in a manner to produce any lasting impression, and accordingly on shutting up the book it seemed to be forgotten and gone. Probably, too, it would never again have been recalled to his remembrance, had it not been for the following memorable circumstance:—

"On awaking early one morning, not many days after his arrival at his friend's house, his mind was suddenly and power-

fully drawn into a state of inward recollection, attended with an inexpressible calm and composure, into which was instilled a tranquillity of peace and heavenly joy, such as he had never before experienced. Whilst he lay musing on this strange, and to him most delightful harmony in the interiors of his mind, suddenly there was made manifest, in the same recesses of his spirit, what he can call by no other name than a *divine glory*, surpassing all description, and exciting the most profound adoration. But what seemed to him the most singular circumstance on this occasion was, that he was strongly impressed at the time by a kind of internal dictate that *the glory* was in close connection with the *Divinum Humanum*, or *Divine Humanity*, and proceeded from it as from its proper divine source.

"The *glory* continued during a full hour, allowing the author sufficient time both to view and analyze it. Sometimes he closed his bodily eyes, and then opened them again, but the *glory* remained the same. It is well, however, to be understood, that there was no appearance presented of any visible form, but only a strong persuasion that *the glory* proceeded from a visible form, and that this form was no other than the *Divine Humanity of Jesus Christ*. When *the glory* disappeared, as it did by degrees, the author quitted his bed; but the recollection of what had happened attended him during the whole of the day, whether he was in company or alone; and what is still more remarkable, the next morning, on his first awaking, *the glory* was again manifested, but, if possible, with increased splendor. Now, too, a singular effect was produced by it on the author's mind, convincing him of the spiritual and providential origin of what he had seen, by the important end to which it pointed, and was designed to conduct him. The effect was no other than the excitement of a strong and almost irresistible desire to return home immediately, in order to enter upon a serious and attentive perusal of the *neglected volume*, which he had left behind him. And such was the powerful impulse of this desire, that although he had intended to remain with his friend a week or a fortnight longer, yet he made some excuse for quitting his house the next day, and hastened back to Manchester, rather with the impetuosity of a lover, than with the sedateness of a man, who had no object of pursuit but to consult the pages of an unknown, and heretofore slighted book.

"The first object which fixed his attention, on alighting at his father's house (for his father was then living), was the long-

neglected, but now much-requested volume, which he pressed to his bosom with an ardor of piety not to be accounted for, but from the recollection of *the glory* which he had seen, and especially the change wrought by it in the state of his affections." He dedicated every morning to the attentive study of the wonderful book, and could find no words to express the effect wrought in his mind by its perusal. It opened his understanding "to the contemplation of the most sublime mysteries of wisdom, convincing it of the being of a God, of the existence of an eternal world, of the interior sanctities of the Holy Scriptures, of the true nature of creation, redemption and regeneration, in a manner and degree, and with a force of satisfactory evidence, in which those interesting subjects had never been viewed before."

No one who knew the writer would hesitate to affirm, that if ever humble human being was incapable of stating as a fact within his own knowledge that which was not so, John Clowes was that man. To attribute the fact to the imagination, or to say he was dreaming, and unable to distinguish betwixt the instant of sleep and waking, is but shifting the difficulty without removing it; the question remains—what caused the representation in his imagination or dream, if dream it were? "From the time of his leaving home to the second morning when *the glory* appeared, he had never once thought about the *neglected book*. But now on a sudden, without any apparent reason or motive, the book is forced on his attention, and forced in a manner which rendered it even more interesting than any other book." What had been before a matter of indifference is now, in an instant, and without any previous consideration, rendered an object of moment exceeding every other. If the glorious appearance can be accounted for as imaginary, how does that explain the changed state of the affections? Could fancy do that? The Autobiography thus argues: "The affections, it is possible, may operate to excite what is both fanciful and imaginary, but the converse of the proposition accords with neither sound reason nor common experience, especially where the affections excited are supposed to be spiritual, heavenly, and conducive to eternal life. As well might it be asserted that fancy or imagination can change the will of man from evil to good, so as to render him suddenly a lover of God and of his neighbor, when he had before been only a lover of himself and the world, as that it can change instantaneously the affection of a man so as to infuse into him suddenly an ardent desire to

peruse a book which he had before regarded with the utmost indifference. Until the author, then, can be convinced that there is a fallacy in this reasoning, which renders it unsafe to be depended on, he will continue to believe, as he has done since the memorable period of the extraordinary event, that the *transcendent glory*, which was here manifested, together with its effect in enkindling an ardent desire to peruse *Vera Christiana Religio*, were the blessed results, not of fancy or imagination, but rather of the divine presence and operation of the Lord God, the Saviour Jesus Christ, in His Divine Humanity, inclining and preparing him to read diligently, and receive affectionately, the heavenly doctrines of the New Jerusalem, and thus to bear his glad testimony to the second glorious advent of his God."

The *Vera Christiana Religio* was the last of Swedenborg's works, and contains "the universal Theology of the New Church foretold by the Lord in Daniel and in the Apocalypse." It was published in 1771. A full account of its contents would be impossible here: suffice it to give a brief statement of the primary doctrines of Swedenborg, viz.: That the Lord Jesus Christ is the one God and King of Heaven, in whom the Divine Trinity is made manifest to finite comprehension; that the Holy Scriptures—the Pentateuch, Joshua, Judges, Samuel, Kings, the Psalms, the Prophets, the Gospels, and the Apocalypse—are divinely inspired, and contain a connected spiritual meaning distinct from the literal and historical sense; that faith in the Lord Jesus Christ, and charity, or a life consistent with the divine commandments, are necessary to salvation, which cannot be secured by faith or belief alone. The spiritual sense of the Books of Genesis and Exodus is expounded in the *Arcana Cælestia*, Swedenborg's principal work.

The perusal of the "True Christian Religion" was speedily followed by that of his treatise on Heaven and Hell, *Arcana Cælestia*, the *Apocalypse Revelata*, and the treatises on the Divine Love and Wisdom, Divine Providence, and Conjugal Love. These voluminous works, with other minor tracts by the same author, were successively read, "or rather devoured," says the autobiographer, "and as constantly excited wonder, delight, and edification." They naturally influenced the young preacher's discourses from the pulpit of St John's. An admirer of the writings of William Law, one Samuel Dawson, who, on Clowes's presentation to the new church, had become a regular attender, describes his ministry as then entirely

in the spirit of the mystics; but after a while he "perceived a gradual change taking place in the sentiments of the preacher, for which he was unable to account, as the discourses wanted neither interest nor spirituality." (1).

About the same time another mystical friend recommended Mr Dawson to discontinue attending any place of worship, and to seek communion with God by reading the Bible at home. On this subject he consulted Mr Clowes; who urged the importance of orderly public worship, and among other arguments observed that *even the angels in heaven had their constituted times for that purpose*. Dawson, somewhat startled, asked his reverend friend, how he knew that? He was answered, "that the Lord had not entirely ceased to communicate to his servants the knowledge of his kingdom and the wonders thereof; and this for the purpose of preparing them for a more perfect dispensation." "Is it possible, then," said Dawson, "for our Heavenly Father to communicate a more perfect knowledge of the Divine economy than that made by His Holy Spirit to such men as Law?" "I will endeavor to explain myself," said Clowes, "by a familiar comparison. Suppose a traveler has lost his way in the night-time, and finds himself in much embarrassment to pursue his journey homeward on account of the darkness with which he is surrounded. In the midst of his perplexity the clouds begin to disperse, and the *stars* make their appearance; and this circumstance gives him some faint hope of being enabled finally to reach his home. After some time, however, he is cheered by the light of the *moon*, and he now travels with still more confidence of reaching the place of his destination. With alacrity in his steps, and home in his eye, he pursues his journey with gratitude and delight. But how are all these pleasing sensations enhanced, when he beholds the *sun* majestically rising; while the moon and the stars, by which his hope had been cherished, in their turn disappear. Such was exactly the case as to what had been vouchsafed of God in His mercy, and would shortly be displayed to His creatures in the Christian world." "And may I ask," said Dawson, "who is so highly favored an instrument in the hands of the Lord?" He then first heard from Clowes the name of Emanuel Swedenborg.

The Writings had not then been published in English: "when they are," thought Dawson, "I will part with the *stars* and *moon*, to be cheered with the light of the *sun*."

1. "Intellectual Repository," 1823, copied in Robinson's "Remembrancer and Recorder," pp. 246-8.

## CHAPTER 3.

*Avowal of Theological Views, and Citation before the Bishop.*

Clowes was not a man to confine any good to himself. *Freely ye have received, freely give*, was an injunction that gained early hold of his affections. His discourses from the pulpit, as we have seen, became imbued with the truths to which his conviction had yielded, and they soon drew increased attention to his ministry. The pulpit, however, was not sufficient to satisfy his ardent desire to make known the heavenly intelligence he had to communicate. He knew that there were many minds fainting for want of more substantial nourishment than the popular theology could furnish, and they were mostly beyond the reach of his voice. To bring the Latin writings of Swedenborg within the reach of the English public they must be translated. With this view he opened a communication with the Rev. Thomas Hartley, and proposed that they should jointly translate *Vera Christiana Religio*; a third translator being afterwards added. Clowes, however, who was the first to begin, soon found that the English version would be a disjointed affair unless some one hand corrected the whole. As he had made progress before the others began, it was finally arranged that he should undertake the whole work; which, in spite of his clerical occupations, he completed in two years. On its completion, Hartley wrote an elaborate account of the author and his divine mission, concluding with the following letter to Clowes:—

“Dear Sir,—I have given my most serious thoughts on the writings and character of the great Swedenborg, and if you approve of this performance, so far as to think it may be prefixed to your translation with any degree of usefulness, I freely offer it to your service. . . . It is matter of great satisfaction to find that the small part of his works which have already been translated into English, has met with more success than might be expected in so short a time; <sup>(1)</sup> and by the accounts received of the favorable reception of them in foreign countries,

1. These were the treatises on “Influx,” and on “Heaven and Hell,” translated by Hartley and Cookworthy, and published at the expense of the latter, in 1778.

we have good reason to hope that his highly-gifted ministry will in due time more fully appear as a light shining in a dark world, to check the progress of infidelity, to diffuse the right understanding of the Sacred Scriptures, and to turn many to the knowledge of the Lord. I am sure that you join with me and many more in this good wish, and remain—

“Dear Sir,

“Your affectionate and humble servant,

“T. H.”

Clowes saw Hartley but once. They met in London; and amongst a variety of topics in furtherance of what they both had at heart, Clowes proposed to his more experienced friend the puzzling question, how far he could conscientiously remain a beneficed clergyman of an Establishment with whose avowed tenets the new doctrines were apparently at variance. Hartley warmly urged upon him the duty of remaining in the line of occupation which Providence had marked for him; showing clearly that by meekly enduring the cross that would be laid upon his inclinations and opinions in the course of his clerical career, his own purification and consequent usefulness as a pastor would be more certainly promoted, than by the excitement of a self-sought martyrdom, with its insidious sense of merit. Happily for mankind, he accepted this temperate advice; and in his turn failed not to give it to those who afterwards came to consult him in similar difficulties.

Preaching, both by sermon and life, the *Word of God*, according to the best light given him, a preacher might be satisfied to expound and apply his text to the best of his ability, for the edification of his hearers, whether his illumination came direct from the Spirit of Truth, or through the medium of enlightened commentators, old or new. Clowes, however, noticing the increasing congregation attracted by his ministry, was unwilling to have it supposed that the new and interesting expositions of Scripture he was enabled to give, were due to any ability of his own. He therefore publicly acknowledged that his spiritual expositions and enlightened doctrines were drawn from the writings of Swedenborg. He afterwards wrote, in the Introduction to his Sermons on the Fall and Deliverance of the Children of Israel out of Egypt, “The visionary, the enthusiastic, the nonsensical Swedenborg, as the world hath been pleased to call him, ought rather to have been surnamed the sound Theologian, the able and luminous Expositor of the

Word of God, the cool and sober Investigator of Holy Truth, the strenuous Assertor of that fundamental article of the Christian Faith, the Incarnation of the Son of God and his oneness with the Eternal Father; the loud Preacher of Repentance and Regeneration, and thus finally the Restorer of the only True Christian Religion, viz., a belief in Jesus Christ as the only God of heaven and earth, and a life according to His holy commandments of love and charity."

Of the sermons preached in the early years of his ministry we have the volume on the Lord's Prayer and the Ten Commandments, in which also he says that "his sentiments have been derived, in a great measure, from the heavenly doctrines of the New Jerusalem, which are now revealed to mankind through the instrumentality of that enlightened servant of the Lord, the Honorable Emanuel Swedenborg. At the period when these discourses were first written (the year 1777), the author was indeed but a *novitiate* in these doctrines, and this circumstance will account for several imperfections, which a more intimate and extended acquaintance with the truth might have obviated."

The open approval of Swedenborg's writings, though it caused some stir among the neighboring clergy, by no means lessened the congregation at St. John's. On the contrary, the simple-hearted poor began to flock to a minister whose discourses gave them happy thoughts and feelings, enlightened their eyes, and warmed their hearts with the love of God and their neighbors. Applications were also made to him privately for further information, and so numerous did these become that he could no otherwise satisfy them than by opening his own house, two evenings in the week, and giving an extempore lecture on some theological subject; generally suggested by a passage in the Psalms or Gospels. Societies also began to be formed in the neighboring towns and villages, for mutual edification in the heavenly doctrines, and the rector was asked to attend their meetings. He says that "what was at first a duty, presently became a delight, and some of the happiest hours of his life were passed on these occasions. Edification, as well as happiness, was the result of those heavenly assemblies, consisting of simple and sincere minds, anxious at once to know the measure of their duty, and to practise it; all looking up to the same Incarnate God; all venerating the revealed Word of that God, by acknowledging its internal spiritual meaning; and thus all possessing

both the qualifications and the privileges announced in those words of Jesus Christ: "*Where two or three are gathered together in my name, there am I in the midst of them.*"

A zeal for the propagation of what he held to be the truth, so far exceeding the practice in vogue at that day among the orthodox clergy, no less than the novelty of his views of the Divine Person and mediation of the Saviour, soon brought upon him serious opposition. Three clergymen in particular took up the subject and held weekly meetings for the purpose of crushing "the growing heresy," as they called it, in its infancy. As usual in such cases, misrepresentation and abuse were freely used in place of argument; pamphlets were issued, one of which professed to deny the possibility of a man of Mr Clowes's acknowledged piety and learning favoring the sentiments of Swedenborg, which, they said, were in direct opposition to religion and common-sense. (1) This pamphlet was at once replied to. The opposition soon took a more serious form of persecution, in a direct appeal to the bishop of the diocese, the celebrated Beilby Porteus, afterwards Bishop of London.

Some of Clowes's friends, not having the same moral courage as himself, became anxious; one of them, his cousin, Colonel Clowes, came to him in alarm to ask what the hubbub meant, and whether the fires of Smithfield were to be rekindled? "Not at all," replied the rector, "It is only a simple question between me and some of my reverend brethren, whether Jesus Christ be the only God." "And does anyone," said the Colonel, "assert that there is another God?"

The complaint to the bishop was accompanied by a hint that he had neglected his duty in having passed no censure on the accused at a recent Visitation. It consisted of four distinct charges: first, that Mr Clowes denied the *Trinity*; secondly, that he denied the *Atonement*; thirdly, that he went about the country endeavoring to propagate the *New Doctrines*; and fourthly, that he held private *Meetings* in his own house for the same purpose. The bishop wrote at once to Mr Clowes requesting an interview, and the latter immediately repaired to the palace at Chester. "I am sorry, Sir," began the bishop, "to be under the disagreeable necessity of sending for you to appear before me as a judge, when it would have afforded me much greater satisfaction to have received you as a friend. But

1. William White, one of Swedenborg's severest critics, speaks of his "divine common-sense," as "the pre-eminent distinction of his genius." Vol. 2. p. 372.

I must be free to tell you that you have enemies ; and by this letter it will appear they are not likely to prove very placable ones. They have urged against you, as you will observe, very heavy charges, which, if well supported, may lead to serious inconvenience to yourself. I trust, however, you will be able to vindicate yourself, and satisfy me in regard to your innocence, in which case you will have nothing to fear. But it is necessary I should hear your vindication. Will you allow me to ask what you have to say for yourself in answer to the first charge—a *denial of the Trinity* ?”

“My lord,” replied Mr Clowes, “I feel much obliged to you for the very candid and friendly manner in which you have opened this business, and I shall think it my duty to answer any questions you may propose which are likely to make you acquainted with my sentiments. I wish to conceal nothing from you. In regard to the sacred doctrine of the Trinity, which I am accused of denying, I do not hesitate to say, on the word of a Christian, that the accusation is altogether groundless. I ever did, and I trust I ever shall, maintain that important doctrine, in agreement with what the Sacred Scriptures so abundantly teach on the interesting subject. But while I am bold to make this declaration, I am free at the same time to acknowledge that the usual manner of stating that doctrine is by no means in agreement with my ideas. The general belief, as your lordship well knows, is, that the FATHER is one person, the SON another, and the HOLY GHOST another, each person having a distinct office and character ; the FATHER being called the Creator, the SON the Redeemer, and the HOLY GHOST the Sanctifier. Now it appears to me that such a doctrine has a tendency to introduce into the Christian world a dangerous *tritheism*, and to involve the minds of Christian worshipers in the most intricate perplexity respecting the Object of their worship. My idea is that the whole Trinity of Father, Son, and Holy Ghost is contained in the one divine and glorious Person of our Lord and Saviour Jesus Christ, who, as to His inmost hidden essence or soul, is Jehovah, the Eternal Father ; as to His outward existence or body, is the Son of God ; and as to His divine operation, is the Holy Spirit. Thus there is only one God in the Church, and Jesus Christ is that one God, in whom is a Divine Trinity ; being Creator from eternity, Redeemer in time, and Sanctifier or Regenerator to eternity. All Christians therefore, as it appears to me, are bound to approach

and worship this visible, manifested, redeeming, and regenerating God, as He hath taught them, and to worship no other God but Him. Pardon me, my Lord, for being thus free in delivering my sentiments."

"I cannot possibly be offended," rejoined the bishop, "at your taking a liberty that I requested you to take; neither can I be offended at the sentiments you express, which are in a great degree congenial with my own. ('). For I never could bring myself to imagine the Deity existing in a tripersonality according to the common notion of a Trinity of Persons in the Divine Unity. Will you proceed to the second charge, the *denial of the Atonement*, and let me know how far it is well-founded or not? From what I have heard of your sentiments on the Trinity I begin to suspect that your ideas on this subject also have been much misunderstood and misinterpreted."

"My lord," said Mr Clowes, "be assured nothing can be more unjust and groundless than the charge. God forbid that I should ever deny the atonement made by our Great Saviour. Pardon me, however, if I again acknowledge in this instance, as in that of the Trinity, that my ideas differ essentially from those which occupy the minds of Christians in general on this subject. The common sentiment is, that the Atonement consists in the reconciliation effected between God and man by the shedding of Christ's blood upon the cross, and that the offended justice of God was thus satisfied, and sinful man received again into a covenant of mercy. Now to this explanation of the doctrine of Atonement I must beg leave strenuously and altogether to object. In the first place, because it supposes the merciful God to require such satisfaction; and in the second, because it takes no notice of the satisfaction which God really did require, and of the reconciliation between God and man which was accordingly effected. The reconciliation which God really did require was that man should repent of his sins, be converted to God, and be saved from destruction. To accomplish these purposes, the possibility of repentance, of conversion, and of consequent salvation was to be provided. This possibility was

1. Dr. Hinchcliffe, Bishop of Peterborough, held a similar opinion. In a Visitation Charge he used these words: "Our adversaries say we believe three are one and one are three; but then understand what we mean. We maintain One Person or *character*, the Creator of all things. In the character of the Son we maintain the same God as the Redeemer of man; for *God was in Christ reconciling the world unto Himself*; for the Father and Son are one. Under the character of the Holy Ghost we maintain the Divine Influence."

provided by all that Jesus Christ did and suffered in the flesh. For by his deeds and sufferings he combated and overcame the powers of darkness, and removed them from man; and by the same acts he glorified his human nature, or made it divine, through eternal union with the Divinity in Himself. Thus he diminished the powers of infernal evil, which before withheld man from drawing nigh to his God, and at the same time He increased and brought near the powers of heavenly good in his Divine Humanity; which had now become necessary to enable man to combat and overcome his natural corruptions, and recover his lost life by conjunction with his heavenly Father. Such are my sentiments, my lord, on the very interesting subject of the Atonement. If they are at variance with your own, I must again request you will pardon the freedom with which I have delivered them."

"I see no particular objection," answered the bishop, "to the ideas which you have stated, and which come recommended to my mind by the consideration that they were the ideas of an intimate and learned friend of mine, for whose opinion and sound judgment I must ever entertain the highest respect. You will now proceed, if you please, to answer the remaining charges, of going about the country, and of holding private meetings for disseminating heretical opinions."

"These, my lord, are charges," replied Mr Clowes, "which appear to take for granted what I trust has never yet been proved, that my opinions are heretical. And yet, if it be heresy to worship Jesus Christ as the great and only God, and to show my love to Him by endeavoring to keep His commandments, I confess myself to be a very great heretic. The single question here appears to me to be this—Whether it be criminal in a minister of the gospel to endeavor to disseminate in his parish the knowledge and love of Jesus Christ, and with this view to open the doors of his own house to admit converts? I trust, my lord, I shall not be thought presumptuous in answering the question in the negative; and at the same time in declaring that I conceive it to be the duty of every clergyman, both in his own house and in other parts of his parish, to take every opportunity of impressing on the souls committed to his care the strong conviction he feels in his own mind of the vast importance of that religious knowledge and obligation which is to determine whether they are to live for ever happy hereafter in the kingdom of God, or for ever miserable in the kingdom of

darkness. In this view, my lord, I think it is to be sincerely lamented that the ecclesiastical laws of the kingdom do not allow to the rector of an extensive parish that liberty of prayer and preaching which the common law of the land allows to every dissenting minister, be his designs ever so mischievous and his opinions ever so erroneous. And whilst I am on the subject of ministerial liberty, may I be permitted to notice an allegation in the letter to your lordship, where I am reproached with reading and circulating the writings of Swedenborg. For this, too, seems to me an infringement of the freedom with which a clergyman, in common with every other member of society, is vested both by the laws of nature and of Providence, of reading and circulating any writings calculated in his opinion to instil religious and virtuous principles of life and conversation. And I trust your lordship will give me credit when I most solemnly declare that I conceive this to be the tendency of the writings in question, and that this consideration alone has influenced my whole conduct respecting them. I am not sure whether your lordship be acquainted or not with the important subjects discussed in those writings, but I am well persuaded that if you would only take the trouble to read them, you would soon be convinced that what I say is true; because you would soon discover, from the manner in which every subject is there discussed, that their grand object is to restore the true Christian religion by leading mankind to forsake their sins, to love Jesus Christ and one another, and to lead new lives in agreement with that love, and according to the precepts of the Gospel."

As Mr Clowes spoke these words he thought he perceived in the bishop an inclination to close the conversation, and therefore begged pardon for having occupied so much of his time and patience; but the bishop declared himself perfectly well satisfied with the explanation he had received, and added how much he felt himself obliged by the open and ingenuous way in which it had been given. He then dismissed Mr Clowes, cautioning him to be prudent and circumspect in his conduct, as it was plain he had enemies on the watch to find any cause of complaint; and concluded with the expression of his great concern that a business of so delicate and disagreeable a nature had brought him before him.

Clowes was fortunate in having for his diocesan one of the most liberal-minded bishops that ever adorned the bench. Dr Beilby Porteus, as early as the year 1773, had tried "to induce

the bishops to promote a review of the Liturgy and Articles, in order to amend in both, but particularly the latter, those parts which reasonable persons agreed stood in need of amendment; to improve true Christian piety amongst those of our own communion, and to diminish schism and separation by bringing over all the moderate of other persuasions." He was told by the archbishop that the bench were of opinion that nothing could judiciously be attempted; an opinion which the lapse of a century appears to have done but little to change.

Finding their accusation had failed, the accusers surmised that the bishop himself favored the new heresy. (!) However that might be, they gave no further trouble. In a few months the three clergymen who had taken the leading part in the business were all removed—two by death, the third by leaving the neighborhood. Clowes says in his Autobiography, that "during the persecution he was made sensible of Divine protection, by the tranquillity and composure in which his mind was preserved, and he experienced a degree of the blessing announced in those words of the Eternal Truth: '*Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake.*'"

One of the bitterest of the persecutors was the rector's own curate, whose hatred of the new doctrines was probably increased by a debt of a hundred pounds, which the rector, among many other kindnesses, had lent him, on his note of hand. The momentary gratitude for such a favor is too often reversed when the loan becomes due. Whether in this case the lender had pressed for repayment does not appear; but we are informed that soon after the curate had failed in his attempt to bring his rector under ecclesiastical censure, the latter sent for him, and producing his note of hand informed him that he was determined the transaction should be settled that day. The curate became alarmed, and began to make excuses; but the rector with a determined manner produced the note, showed him the signature, and immediately tore it in pieces. "Now," said he, as he threw the pieces into the fire, "our affairs are settled."

1. Hindmarsh says the Bishop's chaplain came to him for New Church books, and that the Bishop was neither ignorant of their contents, nor unfavorable to them.

## CHAPTER 4.

### *Sunday Schools.—Spread of Light.*

A man so earnest for the spread of truth ; so full of faith and charity, and hope for the revival of true Christianity in coming generations, would naturally be interested in the system of Sunday-school teaching. Manchester was not behind-hand in adopting it. A public meeting was held in August, 1784, when it was resolved to collect subscriptions for the establishment of Sunday Schools, and to invite the different ministers of religion to preach in aid thereof. Many, if not all, responded to the invitation ; the Rector of St. John's preached on their behalf on the 9th October, 1785. His sermon does not appear to have been printed, but was thus noticed in the *Mercury* newspaper of the time:—"The arguments throughout the discourse (to say the least) were extremely pertinent and suitable to the occasion ; and the good effects thereof were evinced by a most liberal contribution." The text of the Sermon was from Job 29. 13, "The blessing of him that was ready to perish came upon me." After pointing out the infinitely greater urgency of spiritual over bodily need, and the importance of Sunday-schools in supplying the means of sustenance for the multitudes "ready to perish" everlastingly, the preacher concludes as follows:—

"A time is expressly foretold in the Sacred Records of the Counsels of God—and by computation of all good and wise men it is not far off—when a blessed intercourse of heavenly communication in the way of righteousness and peace will be opened afresh between God and his people—when the New Jerusalem will descend from God out of heaven—when the Tabernacle of God will be with men, and the earth shall be filled with the knowledge of the Lord, as the waters cover the sea. Very excellent things are spoken in the Holy Oracles concerning this time, enough to excite in every devout heart the most earnest longings after it, and to bring a solemn awe upon every Christian mind under the joyful expectation of it. I do not mean here to ascertain precisely how near or how far off this blessed period may be ; I only wish to suggest this consideration—May not an institution, such as that we are now met to support, so providential in its rise, and so beneficial in its consequences, be considered as a happy prelude from heaven to such a time? May not the Almighty hereby be preparing a

way for His coming, by making ready a people for His reception, by checking in our youth that spirit of profligacy and profaneness which was about to deluge the earth as a flood, and by introducing in its place a spirit of holiness, wisdom, and the fear of God, which shall enable them to acknowledge and receive the blessings of Heaven? ”

Clowes took an active part in the Sunday-schools and was himself a diligent Sunday-school teacher. From one of his letters it would appear that he took the principal part of the teaching in his own school at St. John's. He says,

“ In regard to my mode of instructing children, it is very simple, in the way of question and answer ; this appearing to me to be the best mode for fixing the attention, and exciting the spirit of inquiry after truth. I begin about the end of October with the Church Catechism, every Sunday evening ; and when the Catechism is finished, proceed to our Lord's Parables, concluding the course of lectures about the end of April, so that in the space of about six months the children may learn every Christian doctrine necessary to salvation.”

The substance of this Sunday evening instruction was afterwards embodied and printed in the little volumes on The Parables, and an Explanation of the Church Catechism, &c. The latter is thus inscribed, “ To the children of the Sunday Schools in the district of St. John's :—

“ DEAR CHILDREN :—I here present you with an Explanation of the Church Catechism, which you have so often heard me repeat to you at the Sunday Evening Lecture in the Church. It will be my most devout prayer to the Father of Mercies, that He will be pleased to bless it to your instruction and edification ; and I have no doubt of His so blessing it, provided that you also join your sincere prayers to mine for this happy purpose.”

The Pastor's watchful care of his flock is seen, also, in the following unpublished documents in his own handwriting:—An Address to the Children of the Sunday Schools and other young Persons, “ during the present season of Lent ” (apparently 1788) ; Advice to the Poor Inhabitants in the neighborhood of St. John's Church, respecting the care of their children ; An earnest and affectionate Address to the Young People in the neighborhood of St. John's, who have been confirmed by the Bishop, and have not yet been partakers of the Lord's Supper. Dated Feb. 8, 1788.

While thus faithfully fulfilling his duties as a parish priest, Mr Clowes continued his visits to the Societies formed in the villages round Manchester for the study of the doctrines of the New Jerusalem.

Scattered among the Societies round Manchester, (says Mr Harrison in his MS.) were found individuals gifted with an activity of the spiritual organs of sense, similar to that enjoyed by Mr Clowes. "*There is a natural body, and there is a spiritual body,*" as the Apostle tells us. I have myself conversed with one of these individuals, an old man, whose singleness of heart, and calm, unenthusiastic, matter-of-fact narrative left no doubt in my own mind of the truth of what he said he had witnessed; capable as it was of bearing the test of philosophical examination. Another, a young girl, who went daily to work in Manchester, is stated to have frequently seen in her early morning walk a company of angels, apparently in the direction of St. John's Church, which was visible from her parents' dwelling. She said that on her return from work one afternoon in the early part of the year, she was overtaken, while crossing the fields, by a female dressed in white, who inquired what progress the New Doctrines were making in Manchester. The girl answered that they were much opposed by Mr Clowes's curate. Her companion replied, "His opposition will cease when the apple-blossom comes," and, to the girl's amazement, immediately disappeared. The curate was then in health, but towards the end of May was unexpectedly taken ill, and in a few days died; having just had time to send for Mr Clowes, to cast on him an imploring look, and utter, "Ah! Mr Clowes!"—but he could do no more.

The girl never mentioned her experiences to anyone but her mother, who alone, she said, was at liberty to say anything about them. When Mr Duché, the well-known and estimable chaplain of the Orphan Asylum, was at Manchester, and preached at St. John's Church, he was very desirous of investigating the matter, and went to the girl's home with the view of sifting her, but she could not speak, though she told her mother afterwards she had wished to do so. Some ladies also visited her on the same errand, but the moment the subject was broached, she burst into tears, and left the room. (1)

There was also a gentleman of lauded property in Cheshire,

1. This incident is recorded in a MS. book in Mr Clowes's handwriting. See *Appendix*.

who, in the middle of the night, distinctly heard a voice saying three times, "Go to Mr Clowes." He paid no attention to it till it was repeated in exactly the same way on a subsequent night. He then thought it time to inquire into the matter. Mr Clowes, when applied to, said he did not know what part he had to perform, unless it was to communicate the glad tidings of the heavenly doctrines of the New Jerusalem. On becoming acquainted with them, the gentleman received them thankfully, and so did his sisters.

The same intimation having taken place in precisely the same manner and with a similar result in another instance, Mr Clowes said he was convinced that the spiritual world was at that time particularly urgent in pressing the knowledge of the heavenly doctrines. These occurrences gradually ceased, as the understandings of men became opened to a rational reception of the Truth, when the necessity for more external manifestations no longer existed.

Mr Clowes had now begun his great work of translating the *Arcana Cœlestia*, the Latin original of which fills eight thick quarto volumes. The undertaking seemed so vast and likely to occupy so much time, that he began seriously to consider whether, in order to devote himself to it, he should not resign his cure of souls; the additional labor of composing sermons being, he feared, more than he could bear. While pondering this subject one morning he was made sensible of the presence of an angelic company, from whom there seemed to be an internal communication, "Do not do it; we will help you." From that time his sermons gave him no trouble. The discourse for the Sunday was often not begun on the Friday; he would awake in the night; a text would be suggested; he would fall asleep again, come down in the morning, commit the text to paper, and the matter would flow as fast as the pen could move.

"I remember, (says Mr Harrison) expressing to him my admiration of his two printed discourses on the text, *So teach us to number our days that we may apply our hearts unto wisdom.* 'Ah!' said he, 'they published those sermons in my name, but they were no more mine than yours.' He then gave me the foregoing particulars, which did not surprise me, recollecting the influence I had experienced in reading the sermons."

But if such is the effect upon a mere reader, that of the actual delivery of his discourses from the pulpit may be imagined by those who know what force is added by the impressive preaching

of a man who feels every word he utters, and who is gifted, moreover, with a full, sweet and musical voice. Though he began in a tone so subdued as to be almost a whisper, his utterance was so distinct and so pathetic, and his hearers were so attentive, that not a word was lost. He was even more impressive at his domestic meeting, where, it is said, if a reporter could have been placed out of sight, to have taken down what then fell from his lips spontaneously, the matter would be found to surpass any of his choicest written sermons.

At those meetings, the company were wont to sit in his parlor, where benches were closely placed for their accommodation. Before seven o'clock the room was full. As the hour struck he entered the room, apparently abstracted, walked with a solemn air to his seat at the further end, and, after a short pause, opened his subject, expatiating on it spiritually without interruption, yet deliberately, for a full hour. At the end of that time he went to the door of the room; the company rose to depart, and as they passed he took the hand of each and wished them severally good-night.

Even these interesting meetings were outdone by the periodical visits paid to the country societies round Manchester. He used to ride in the morning to some manufacturing village where such a society had been formed, and as soon as his arrival was known at the factory, where most of the members worked, the bell was rung; the people left work, and collected in a large room allowed for the purpose by the proprietors, glad as they were to welcome a minister whose hearers were the most orderly people in their employment. There, in the presence of *young men and maidens, old men and children*, as well as those in the vigor of life, their hard features softened and their cheeks wet with tears of tenderness and joy, all anxious to know the measure of their duty and to practise it, Mr Clowes would hold forth in such animated strains, that his own fine countenance seemed, at last, radiant even to glistening, with the light of heaven beaming from it. Great as was the happiness of all parties at the time, I have heard him declare that his own was at its height after he had returned home, and, while sitting quietly in his chair at the close of the day, felt those simple-minded poor gathering round him in spirit, and clasping him to their honest hearts.

Some notes of one of these extempore discourses were taken by Samuel Dawson, whose name has been already men-

tioned, and are printed at length in Mr Robinson's interesting volume. (1) The discourse is much longer than most of Clowes's sermons, which rarely extended beyond twenty minutes in their delivery. It is on the subject of Regeneration, from the third chapter of St. John, and especially as to the five senses. The conclusion is as follows :—

“ Man's spiritual body is formed as to every *organ* and *sense* from the Grand Man, or Heaven, and the Grand Man, or Heaven, is formed from the Divine Humanity of Jesus Christ. Each part and sense is quickened (as in natural birth) from its corresponding part in the Grand Man, by reception of influx from those societies of angels; for man is a centre of all influxes from the Grand Man.

“ We may, therefore, ask ourselves these useful questions :— Has the new man in us got a heart? Has he got eyes to see the Lord, and the beautiful scenery of His kingdom? Has he got hands to do the will of Him that sent us? Has he got feet to walk in His precepts at all times?

“ In short, are there vessels formed for the flux and reflux of heaven? Are we thus gaining the *Good of Conquest*, by bringing our lost sheep home, and by leaving the ninety and nine in the wilderness of temptation? for the *Good of Conquest* is given from the Lord to us in this wilderness state, when we feel no delight in doing good, yet persevere in doing the things which are good.

“ For all justice and right judgment depend upon the flux and reflux of heaven in man; or in doing justice with judgment to the Lord Jesus Christ, and to the neighbor, until we feel, by our *touch*, that it is even more blessed to give than to receive.

“ And if we are wise enough to render unto Cæsar the things which are Cæsar's, and unto God the things which are God's, we shall find to our everlasting comfort what the Apostle declares, where he says, ‘ All things are yours, and ye are Christ's and Christ is God's,’ whose high and holy name is Divine Humanity, the infinite God-man in whom all the families of the earth are blessed.”

The fear of trespassing on the spiritual freedom of others had great influence with Clowes. “ We are all,” said he, “ in great

1. This report, being a mere summary written from memory, is probably not very close to the words used, and can give but a poor notion of the discourse. Mr Clowes, however, never exhausted his subject. He preferred leaving off with an appetite for more. It was a maxim with him, that you may have too much of a good thing.

danger of being led by man, instead of being led by the Lord ; but we only enjoy perfect liberty when we are led by Him. Nor must we attempt to lead man. The angels preserve all in internal liberty : they never force. Those who care most about *Truth* will be forcing and condemning those who are most concerned about *Good*. But let not him who is on the house-top come down into the house. Let him not descend from Good to Truth."

He doubted the propriety of studying oratory to gain an ascendancy over the minds of others. He thought it might impair their freedom, and had too much in it of the love of dominion. He rather took for his pattern the Great Teacher, who, he said, "were He to appear now, would be thought a very poor preacher. Perhaps few would attend His ministry : there would be no popular harangues ; but everything would be most wise and simple."

The visits to the village societies were made twice in each quarter. From this circumstance the people who met were called by the neighbors "six weeks folk." They sometimes suffered rough treatment from the ignorant spirit of intolerance, and many of themselves were of the "rough diamond" class ; lacking the polish which can only be got by long and patient endurance of friction, under the combined influence of love and wisdom, or charity and faith in conjunction ; as the acrid zeal of the new convert ripens into the sweetness of a meek and lowly spirit. But something happened at a village near Manchester, which changed the feeling of the neighborhood towards the "six weeks folk." A poor man in the village having through adverse circumstances fallen behind in his rent was threatened by his landlord with a distraint. The "six weeks folk" sympathizing with him and his family, applied to Mr Clowes for advice and help, and with his assistance, not only paid the poor man's arrears of rent, but procured a piece of calico for everyone of his neighbors. This act of kindness laid the foundation of a lasting friendship and respect for the "six weeks folk" and their good pastor.

Though earnest in seeking religious improvement, the members of the New Jerusalem Societies were subject to the weaknesses of other mortals, and those in Lancashire, composed as they were very much of mill-hands, were more distinguished for honesty than for courteous manners. At one of Mr Clowes's visits, a rough character interrupted his discourse by suddenly

saying,—“And there’s t’ communion of saints ; what do you make of that ?” The minister paused, and, after a short silence, said “It is a great point of wisdom to know when to speak, and when to be silent,” and then returned to his discourse as if it had not been interrupted.

An active member of one of the societies appears to have fallen into the common snare of energetic people, over-esteeming himself, and interfering more than was agreeable. Meeting with a rebuff, he brought his grievance to Mr Clowes, who heard him patiently to the end of his story, and then, rising from his seat and suiting the action to the word, said, “All you have to do is to stoop, and stoop, and stoop, and it will all blow over your head.”

It was a favorite maxim with John Clowes that “the All of wisdom is humility, and the All of humility is wisdom.” He never presumed on his clerical office, or allowed himself to be elated by his influence and the attention and respect shown to him. Nor did he esteem himself for his active exertions. “A life of usefulness,” said he, “seems to be much misunderstood ; as if it consisted of outward activity, whereas it lies in the inward disposition ; and in that point a chimney-sweeper may lead a life of usefulness, as much as or more than a clergyman.”

In the midst of his other engagements, he went on steadily with his great work of translating the *Arcana Cælestia*, down to its completion at the end of eighteen years. If the result of his labor is not equal to what might now be expected from a man of his abilities, it must be remembered that, besides his load of other business, he had peculiar difficulties to contend with ; difficulties which have not been entirely overcome by any subsequent translator. In order to impart heavenly things in human language as nearly resembling their own nature as might be, and to show how infinitely more general their application is than all that is of this world, Swedenborg very often uses adjectives in the sense of substantives, as where he speaks of *bona et vera*, *mala et falsa*. These, in the Latin, convey distinct ideas, having something of the same advantage in language which algebra has over arithmetic in calculation ; but when turned into literally corresponding phrases with an English sound, they strike an unaccustomed reader as cant terms, without distinct meaning. If *truths* and *evils* may pass current, such words as *falses* and mental *goods* can hardly be taken for

current coin. (1) The sense of the author, originally expressed in the most appropriate language, is obscured in the English version by technicalities. In his zeal also for a faithful rendering, and to avoid risk of mistaken interpretation, the translator has sometimes overlooked the difference betwixt the idioms of the two languages, and increased the obscurity by adhering rigidly to the plural or singular number, as used by the author, when he might have occasionally varied them without at all weakening the sense of the text.

Yet when the nature of the undertaking, the state of the man's health when it was begun, and the ceaseless drain upon his time and strength during the eighteen years, are considered, the wonder is, not that the work is imperfect, but that it was ever accomplished at all.

1. Mr Harrison's translation renders *falsa et mala* "what are false and evil;" but this in the plural form is unusual and awkward. "The false and evil" might, perhaps, be as grammatical as "the good and true," but would it convey the plural meaning?

## CHAPTER 5.

*A New Denomination.*

As the number of readers increased, a desire not unnaturally arose to establish distinct places of worship, with forms of prayer and preaching in closer agreement with the new doctrines than those in the Established Church and the various Dissenting chapels. The first proposal to this effect was made, April 19, 1787, in the Society which met in the Middle Temple, London; but it was "negatived on the ground that the proper time for separating from the old Establishment had not yet arrived." <sup>(1)</sup> A few individuals of the Society, however, thought otherwise, and resolved to form a distinct body, "as an External Church, in agreement with the Internal Church which, it was humbly presumed, had already begun to be formed in the hearts and lives of many." Mr Clowes, foreseeing the consequences of this ill-conceived and premature step, came to London for the express purpose of dissuading the zealots from their attempt; but, unhappily, without success. They heard his observations with the deference due to his character; but, say they, "in a cause of so much importance as that of the promulgation of the heavenly doctrines of the New Jerusalem, we did not think ourselves justified in deviating from our avowed purpose, but were determined, through Divine assistance, to proceed in the course which our own consciences dictated as the wisest, the best, and the most expedient that could be adopted at the time." Arguments at great length were drawn up on both sides, each convincing to one party, but to one only.

The following letter on the subject is copied from the original draft in Clowes's handwriting:—

"I received your circular letter respecting the establishment of the New Church, and, agreeably to your request, communicated its contents to the Society with which I am connected; and now have the honor to transmit to you our unanimous sentiments on the subject. In the first place, we wish to express our concern at feeling ourselves again compelled to give an opinion on a point which has been the subject of former discussion, and on which we have already declared our unreserved judgment. It is not an agreeable thing to us to differ with our

1. "Rise and Progress of the New Church," by Robert Hindmarsh.

brethren on any occasion, and therefore we would willingly have been excused entering again into a debate in which there appears so little probability that those concerned will come to agreement. Since, however, we are again called upon to speak for ourselves, we feel it our duty to say that our former sentiments, so far from being changed, are but the more confirmed by the experience which we have had, and that the events of every day serve to convince us more and more that the time is not yet come to make any stir in the *externals* of the establishment of the New Church. The attempt has been made, and with what success let the congregations in London, Birmingham, Liverpool, Bristol, and this place declare. Whilst the heavenly doctrines of the New Church circulated free from the fetters of forms of worship we had the happiness of observing their rapid extension, since every well-disposed person was delighted to see that the proof of church membership was simple, being grounded in repentance and faith in the Incarnate God, and that the Church herself was tolerant, unbigoted and universal. We had the happiness to perceive also, what was of still higher importance, that the life of love and charity was cherished in the members, and made the distinguishing characteristic of a New Churchman. But since another language has been adopted, and it has been insisted that to become the children of the New Jerusalem Dispensation it is necessary to quit every other society of Christian worshipers in the use of their forms, and to bend the knee in no other place, and to no other form, than what is sanctioned by some particular names and expressions, we lament to observe that the circulation of the heavenly doctrines has by this language been both impeded in its progress and defiled in its purity. For who can love what has thus the semblance of bigotry and intolerance? And what mischief is not to be apprehended from thus converting the Church into a sect, by insisting on the necessity of one form of worship in preference to every other?

“You will tell us, perhaps, that you only mean to act consistently with your own sentiments by adopting forms of worship which are in agreement with them, and that as it is a wrong thing to do otherwise, so it is a right thing thus to accommodate your words to your thoughts. We agree with you entirely in the observation, and are, moreover, so far as merely affects yourselves, willing to believe that you are actuated in your separation from the old forms of worship by the purest motives.

But permit us to observe, that on the present occasion the question is, not what is most agreeable to yourselves, nor yet what is most consistent merely with your own sentiments, but what is agreeable to and consistent with the sentiments of others, and best calculated to secure the circulation and reception of the heavenly doctrines. Our blessed Lord (it is plain from His own example, as well as from the testimony of Emanuel Swedenborg concerning Him) acts not always in agreement with His own sentiments, but accommodates His operation to the sentiments and even the prejudices of mankind, by bending and not breaking their religious persuasions. This, then, it appears to us, ought to be the rule for the regulation of our conduct, to tolerate even what is imperfect in the present forms of worship, whilst we do so from motives of accommodation to others, lest by doing violence to their prejudices we should hinder their reception [of the heavenly doctrines].

“In making these observations we wish not to be understood as disputing your *right*, according to the laws of the land, to form a separate church establishment; for you certainly have it; but we conceive that a higher law than that of the land ought to be consulted on the present occasion, and that the question therefore is, not what the law gives you a *right* to do, but what is right, and expedient, and prudent to be done, according to the more perfect law of charity. Is it right, for instance, according to this latter law, to clog the New Doctrines with obstacles and hindrances to their reception, from which the doctrines themselves are perfectly free? Is it right to excite in the public mind an alarm respecting the tendency of these doctrines, when yet the doctrines themselves are not calculated to excite any such alarm? Is it right, in short, to give the appearance of deformity to what in itself is altogether beautiful, and to render that disgusting and hateful, which in its own proper aspect is attractive, alluring, and lovely?

“It is our humble hope that you will take in good part this remonstrance, which your letter has extorted from us, and that, following the example of your meek and lowly Master, who never insisted upon particular modes of worship, nor called any from the religious observances in which they had been educated, you will endeavour to recommend the doctrines of the New Church to public notice and regard by proving to the world that there is nothing in them either of bigotry, sectarianism, or intolerance; because they oppose nothing but sin and unbelief,

and are friendly to everything which promotes unity, forbearance, and mutual love."

Whether the building of the *New Jerusalem* of the Apocalypse has been helped, or hindered, by the setting up of a new Religious Denomination under that sacred name, is a question, which, after nearly a hundred years' experience, remains unanswered. The history of the movement is a humiliating picture of human imperfection; but the same may be said of Christianity itself. Possibly the course taken might be the only one feasible in the existing state of society. Be that as it may, what has been done cannot be undone. Mr. Clowes, while he claimed the liberty of acting according to his own sense of what was right, was ready to allow equal liberty to those who differed from him. In this spirit he wrote in 1803 to an inquirer in Baltimore :—

" If I have judged it right to continue in the ministry of the *Old Church*, I trust it has been solely from a conviction in my own mind that a sudden separation from and violent opposition to the externals of that Church would have tended to excite unnecessary prejudice in the minds of many against the new doctrines; and that therefore the wisdom of heavenly love required a *temporary toleration* of some abuses and corruptions, rather than such a *hasty rejection* as might have given birth to an idea that the New Church was more intent on outward than inward reformation; and that she was besides *sectarian* in her practices, and *intolerant* in her principles. On the other hand, if you, sir, have thought it right to pursue a different line of conduct, I am ready and willing to indulge the same hope, that you also have acted in agreement with the conviction of your own mind, and from the best intention of promoting the prosperity of those doctrines which your understanding approved. It is *possible* therefore (and I humbly hope *probable*) that we may both have acted right, and in a manner the best calculated, in our respective stations, to recommend and disseminate the truths which we each of us most ardently love. The divine Providence of the Lord, we know, has in all ages permitted the children of wisdom to be influenced by a *variety* and even *diversity* of sentiments, and has even rendered that variety and diversity subservient to His own blessed purposes of making known to mankind the counsels of its mercy. And who can say but that some procedure of this kind has been in operation under the new dispensation, and that the descent of the *New*

*Jerusalem* has been accomplished by those very means which (to judge only from human experience) seemed likely to retard it? At all events, I am persuaded you will agree with me in the opinion that the surest and most effectual method of recommending and establishing the truths of the Lord's new kingdom is, first to form them well into our own lives, so that we may be enabled to press them upon others, not so much from *intellectual light*, as from *voluntary life*, and thus convince mankind that, in making converts to the New Jerusalem verities, we are not eager to change their *persuasions* only, but their principles, by calling them out of all *disorderly love* to become happy and undefiled in the love of God and their neighbor. Is not this what is meant by *casting the net on the right side of the ship?*" (1)

Mr Clowes's forebodings were but too soon fulfilled in the experiences of the Great Eastcheap body; but its disorders did not prevent similar organizations in different parts of the country. At Manchester, though the doctrines of the New Jerusalem were taught, as fully as people were prepared to receive them, both in the existing Societies of Readers, and from the pulpit of St. John's, even here a separate congregation was formed for the worship of the Lord Jesus Christ, free from the tritheistic phrases of the common Liturgy. By this association Clowes's own curate was engaged as its minister. His conduct, however, soon necessitated his discharge; when he, with a few of his friends, set up another congregation, and built a chapel. Here he remained till his death in 1816. At his own request his tombstone was inscribed:—

All feared, none loved, few understood. (2)

To check the growing desire for an external Church in the shape of a religious sect, with separate ministry and chapels, Clowes in 1792 issued "An Address from the Translator to the Readers of the Theological Writings of Baron Swedenborg, intended to point out the general design and tendency of those Writings, and particularly to show that they do not authorize the Readers in a separation, at this time, from external communion with other professing Christians." He begins thus:

1. *Remembrancer*, p. 362; also quoted in a Review of the first edition of this work, in the *Intellectual Repository*, 1875.

2. Further accounts of this eccentric character may be found in Goyder's "History," pp. 68 and 109; and Hindmarsh's "Rise and Progress," pp. 145, 147, 190, and 195.

"Having taken a principal part in the translation and circulation of the writings of Baron Swedenborg, and having lately received several letters in which the sense of those writings seems to me to be misunderstood, in regard to the expediency of the readers thereof separating themselves from all other communities of professing Christians, and adopting new forms and ceremonies of worship peculiar to themselves, I feel myself called upon at this time to declare to you my free sentiments concerning the end and design of those writings.

"Convinced, as I am, of the brightness and importance of those principles of heavenly Truth, in which we rejoice, and for which we have so much cause to be thankful, I am equally persuaded that their sole end and object is to purify, perfect and exalt the corrupted principles of human nature, by leading man to conjunction with the great Author of his being, and thereby to an ordinate reception of heavenly life from Him.

"I firmly believe, that under the present manifestation of the pure doctrine of Truth, with which the world is favored, every spiritual, rational and natural power and principle of the human mind will be highly purified, perfected and exalted, through the heavenly influences of a holy love and wisdom from the manifested *JEHOVAH*, producing its corresponding image and likeness of righteousness, truth and peace in the earth; to the perfect fulfilment of that figurative prophecy where it is written, 'For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thine officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise.' (Isaiah 60. 17, 18.) And this blessed and heavenly state of life amongst men, arising from a vital obedient reception of holy and pure doctrine, I conceive to constitute that glorious New Church spoken of by our enlightened author, as prefigured under the character of the Bride, the Lamb's Wife, and predicted by our blessed Lord as about to be established under His Second Advent, of which it is declared that 'the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them their God;' (Rev. 21. 3)—a church not to be limited by any external forms or ceremonies of worship; neither to be pointed out by a *Lo here*, or *Lo there*, but universal as the reception of heavenly Truth and obedience to its dictates; consisting of the

upright and sincere in heart among all people, nations and languages, and forming one grand body or kingdom here on earth, whereof the LORD JESUS CHRIST is the soul or head, and of which all are living members who worship Him in spirit and in truth."

He then contends, that separating from old religious associations was inexpedient and premature, calculated to create prejudice and to impair the means of spreading the doctrines; and he refers to Swedenborg's commentary on the Apocalypse, where he says the New Church in its early stage is signified by the Woman who fled into the wilderness, where she hath a place prepared of God. On a passage which he quotes, Mr Clowes says, "It is here asserted in the plainest and most express terms that the New Church, called the Holy Jerusalem, is to tarry or abide for a while with the Old Church *whilst it grows to the full, until provision is made for its establishment among greater numbers*; and the solid and weighty reasons assigned for this non-separation are, that the New Church may hereby be *helped*, and also be increased, or grow, from the members of the Old Church, who are in good of life, although in false principles of doctrine.

"Now I would here ask this one single question,—Can it with any degree of truth or propriety be said, that the New Church is as yet *grown to the full*, and that provision hath been made for its establishment among greater numbers? Is it not rather at present quite in its infant state, confined comparatively to a few, and therefore requiring both *help and increase*?

"There is but one kind of *separation*," he continues, "and but one kind of *change*, which I would at present recommend to you, and that is a separation from all evil and false principles of heart and life, and a consequent change of nature; that so, by true regeneration, you may be led into that heavenly spirit of solid wisdom, grounded in a universal love and charity, and operative in all Christian meekness, moderation, goodness, and useful works, which is the only spirit in which you can ever hope to find heaven yourselves, or to lead others thither. Convince the world thus, that the temper and spirit of the New Church, or New Jerusalem, is not a *partial, sectarian, or bigoted* temper and spirit, which excites horror, and from which all wise men flee away, but that it is *universal, not limited to a sect, not servilely attached to forms and ceremonies*, consequently conciliating and amiable, and such as, like its Divine Giver, *will*

*draw all men unto it.* Let mankind see by the order, harmony, sobriety, purity, and peace of your lives, that ye yourselves have found the Truth, and you may thus have a good hope to lead them to seek it, and to enable them to find it where you have sought and found it, and will thus take a more probable method of recommending the writings of Emanuel Swedenborg, and making converts to his doctrines, than if you should build a hundred places of worship, and establish therein new forms and ceremonies in every town in the kingdom.

"If I know my own heart, its continual prayer for you is, that you may become *perfect even as your Father who is in heaven is perfect*. But with the love which I bear unto you, I confess I cannot forget or be indifferent about those who have not attained unto your knowledge, and yet are in a desire thereof. For them also my heart feels tenderly, accounting them my brethren, to whatsoever community of professing Christians they may belong, and whatsoever may be their present doctrines and opinions, believing them to be the true sheep of the heavenly fold, and that sooner or later, by virtue of the good which they love, and of the truth which they are panting after, though as yet they have not found it, they are right dear in the eyes of their God and Redeemer, and may finally be brought into the bright light of the New Jerusalem.

"May such also be dear and precious in our sight! and may it become our joint labor to extend the blessings of the eternal truth unto all such, by submitting as yet to the use of their imperfect forms of external worship; by accommodating ourselves to their weaknesses, and tolerating their prejudices; by removing thus every offence which may be likely to hinder their reception of the truth; and especially by forming our own lives according to the spirit of heavenly order, in all love, mercy, charity, humility, and moderation, that so *seeing our good works* they may be the more disposed to believe in and receive our doctrine, and may thereby finally with us, *glorify our common Father which is in Heaven*."

In the like catholic spirit of charity were written the "Dialogues of Sophron and Philadelphus,"<sup>(1)</sup> in which the true nature of the New Church is explained, and the question of separation is discussed. Mr Clowes argues that the established forms of worship, however imperfect, may be better suited to those who have been used to them, than fresh and experimental

1. Second edition, 1795; a new one, 1873.

forms might prove, until the bulk of the worshipers are prepared for the change. "We know," he continues, "that the *letter* of the Holy Scripture itself is thus accommodated to man's natural and gross apprehensions; for we read that the Lord taught his Word to his disciples, "as they were able to hear it;" and He had "many things to say unto them, but," said He, "ye cannot bear them now;" and may not this be the case with the present established forms of public worship? Might there not therefore be a danger in making any change, till the people were in a better state to *bear* and profit by it? And would it not be wiser and more expedient, and consequently more becoming the duty of every sincere and humble Christian, at present, instead of separating from his weak and ignorant brethren in the use of their imperfect forms, rather to accommodate himself herein to their infirmities; to set them thus an example of orderly life and submission to *the ordinances of man for the Lord's sake*; to acquire thereby such an influence over them, as might lead them by degrees to receive more solid and perfect principles of doctrine and life? The truth being thus recommended, it appears to me there might be better hope of a more general reception, and as the reception became more general, there might be hope also, in process of time, of its effecting an alteration and improvement in every Liturgy of every church in Christendom. But to attempt a change in any other way, is as contrary, I am persuaded, to the whole tenor and spirit of the writings of Barón Swedenborg, as it would be contradictory to the example and precepts of our Lord and his apostles, who never rejected or even spake against the externals of the Jewish worship, but continued in the constant use and toleration of those very formalities, which they well knew were, in process of time, to be done away by the doctrines which they preached."

He then goes on to answer the difficult question, whether a clergyman of the Church of England can conscientiously continue in the exercise of his ministry after receiving the doctrines of Swedenborg? on which he says, "I not only think that he may continue *conscientiously* in the exercise of his ministry, but that he would follow the dictates of a very *ill-informed conscience* if he did not continue therein. . . .

"All the disagreement which such a minister will find between his own ideas and the Liturgy of the Church in which he ministers, may be referred to two points, *the doctrine of the Trinity, and the doctrine concerning the Christian Lord and*

*Redeemer.* In respect to the first of these points, a *Trinity* is allowed both in the writings of Swedenborg and in the Liturgy of the Church of England, and that this Trinity consists of *Father, Son, and Holy Ghost*, who all three make *one only God*; and the only difference is in the manner of conceiving and expressing this Trinity. So in regard to the second point, the *Divinity* of the Christian Lord and Redeemer is acknowledged also on both sides and that he is a *proper* object of worship; and the only difference here, again, is in the manner of conceiving and expressing it.

“The advice therefore which I should wish to give every clergyman, on such an occasion, is this: Let him rather learn to bear with the reluctance of his own private judgment in the use of particular expressions not precisely in agreement with such as he himself would have adopted, than violate the great law of charity, by provoking and offending his flock, and thus putting it out of his power to do them any service: and let him be assured, that if, for the good of those committed to his care, he submits to the imperfections of human establishments, and would rather *privately* suffer a restraint on his own mind from those imperfections, than disturb public order, and offend a weak brother, he is so far from being a prevaricator, a hypocrite, or a dissembler, that he deserves rather to be called a martyr for the truth’s sake, inasmuch as he makes a continual sacrifice of his own self-will to the welfare and edification of others.”

In 1793 appeared the first volume of “Sermons preached at the Parish Church of St. John, Manchester.” It begins with six Sermons on Mark 16. 17, 18, showing that the signs there said to follow them that believe, are, when spiritually understood, the certain and necessary marks of true faith, and were never intended by our Saviour to be limited to the lives of the apostles. This volume was followed in 1796 by a second, containing a similar exposition of the spiritual meaning of the Parable of the Householder who planted a Vineyard.

Though these small volumes (only one of which has been reprinted) are the first of Clowes’s Sermons published, (¹) they were delivered subsequently to those on the Lord’s Prayer, and The Ten Commandments; which were written as early as 1777.

1. The Sermon on the Occasion of the General Fast on the 11th March, 1781, was published separately. It is included in the volume of *Miscellaneous Sermons*, as preached on a similar occasion 12th March, 1801.

There is a simplicity, and at the same time a depth of meaning, pervaded by fervent piety and an entire absence of any effort to show the preacher's own gifts, that combine to give a value to Clowes's sermons seldom found in an equal degree elsewhere. They supply abundant matter for reflection and self-examination, and never weary the reader or exhaust the subject.

The manifest danger of knowing the Truth, without loving and doing the Good which the truth teaches, led to the publication, in 1798, of "A Letter of Exhortation and Admonition to all such as cordially receive the Testimony of E. Swedenborg." In this Epistle, the writer exhorts his readers to "take heed lest the prejudices and contradictions of unbelievers should betray you into uncharitableness towards them, or the spirit of perverse disputing, which engendereth strife." "Rest not satisfied with bare notional and speculative knowledges in your *heads*, which may only serve to puff you up with vain conceits of your own spiritual advancement; but apply that knowledge to the real reformation and regeneration of your *hearts*, through the divine grace and holy love, putting down and removing all ungodly, selfish, vain and worldly love." "Let me admonish you," he continues, "in the spirit of brotherly charity, to take heed how ye give in to a *sectarian* spirit, either by despising former dispensations of heavenly truth, or by thinking lightly of those who are serving God under such dispensations, and have not been called to see by the same light with which ye have been favored. Learn therefore to love and reverence every dispensation that tendeth to godliness, and all orders and professions of men that live godly lives. Think more humbly of yourselves as ye have received more at the hands of the Lord; remembering that the meek and humble soul is that where the Lord alone can dwell, and that if your superior light doth not lead you to deeper humiliation of heart, you will have no reason to thank the Lord for having opened your eyes to receive it; because it is an everlasting truth which never can be cancelled, that *blessed are the poor in spirit, for theirs is the Kingdom of Heaven.*"

A year or more earlier, he seems to have commenced the series of "Letters to a Member of Parliament;" intending to address them to William Wilberforce as a man of well-known piety as well as philanthropy, and with whom he was slightly acquainted: the primary motive being to make these Letters a means of more publicly avowing and defending the writer's religious views. Wilberforce, however, declined to have his

name published in connection with Swedenborg. The intended publication seems to have raised expectations in the minds of those who wished to see the author withdrawn from his parish and "old church" associations. On this subject the Rev. William Hill wrote to Mr Meredith, on the 16th January, 1797, "I apprehend I must have made some mistake in expressing the opinion of some of the friends in London, respecting our friend Mr Clowes's letters: the information intended to be conveyed was this, 'that looking at the consequences likely to result from the intended public avowal of his sentiments, they supposed the angels might be thereby disposing things for *his withdrawal* from the Old Church.' But herein I do not see exactly with them, believing that our friend in question is in reality already more withdrawn from the Old Church than any other person I am acquainted with. It seems, however, that this publication with its supposed consequences is at present suspended: in a letter I have lately received from him, he says, 'Mr Wilberforce has refused being addressed upon the subject of the doctrines of E. S., lest such address should involve a suspicion of his being favorable to them;' and that he regards this refusal as being under the control of the Divine Providence, and shall accordingly wait till some more favorable opportunity presents itself of declaring his sentiments to the public."

The desired opportunity was afforded two years later, by an attack made upon Swedenborg and his followers by the Abbé Barruel in his "History of Jacobinism." The "Letters to a Member of Parliament" were then continued in reply to this attack, and published in 1799. The Preface states that the first five letters "were written some time ago, and would probably have still remained in their manuscript state, had not the Abbé Barruel's late unprovoked and unwarrantable attack on the honorable character who is the subject of them, made it appear to the author necessary to attempt to repel the calumnies brought forward in that attack." The "Letters" were dedicated to the writer's old friend John Smyth, M.P., one of the Commissioners of the Treasury.

The Abbé Barruel appears to have met with certain *Theosophic Illuminés* who professed to believe in the truth of Swedenborg's theology, but who, like many other well-intentioned persons, hailed the first principles of the French Revolution as the beginning of a renovated state of society. Brissot wrote in praise of the American Quakers, that their views and habits

seemed to harmonize with the principles of liberty, equality and fraternity declared in France. There may be Swedenborgians as well as Quakers who prefer a republican form of government to a monarchy, especially such a monarchy as existed in France before the Revolution; but nothing can be more contrary to truth than the statement that Swedenborg's followers "daily expect that great revolution which is to sweep from the earth every prince and every king, that the God of Swedenborg may reign uncontrolled over the whole globe!" The God of Swedenborg is the God of heaven and earth, but that His divine government tends to overthrow social order, whether under the rule of kings or any other authority, is quite opposed to the teaching of Swedenborg.

While he repudiates the Romish Abbé's insinuation that to be the "founder of a sect" is necessarily a reproach, Clowes denies the fact that Swedenborg did found, or attempt to found, any sect, and quotes "the venerable Hartley," a personal friend of Swedenborg's, who says that "he affects no honor, but declines it; pursues no worldly interest, but spends his substance in traveling and printing, in order to communicate instruction and benefit to mankind; and he is so far from the ambition of heading a *sect*, that wherever he resides in his travels, he is a mere solitary, and almost inaccessible, though in his own country of a free and open behavior; nor does he persuade any to leave that established Church to which they belong."

Hartley's letter to Clowes was published as an introduction to the "True Christian Religion," and contains the following passage: "The great Swedenborg was a man of uncommon humility, and so far from affecting to be the head of a sect, his voluminous writings in Divinity continued, almost to the end of his life to be anonymous publications; and I have some reason to think that it was owing to my remonstrance to him on this subject, that he was induced to prefix his name to this his following last work. He was of a catholic spirit, and loved all good men in every church, making at the same time all candid allowance for the innocency of involuntary error."

The "Letters" in answer to the Abbé were written at the urgent solicitation of persons who thought the calumnies ought not to be allowed to go uncontradicted. Clowes pleaded his many occupations, and that he was "no fighter;" but stronger influences were brought to bear upon him, and he set to work, finding, as soon as he had begun, that all difficulties were re-

moved, and matter was supplied as fast as the pen could write. The nature of the spiritual assistance afforded in the production of these "Letters" was exaggerated into a report that the writer had had the visible company of angels, who had dictated the whole composition. Hindmarsh having inquired if the report was true, received the following reply, dated St John's, Sept. 29, 1799 :—

"Dear Sir,—The report which you have heard concerning my answer to the Abbé Barruel is not true, according to the manner in which you relate it ; for there was no visible appearance of any angel or spirit on the occasion. There was, however, sensibly experienced an invisible dictate from some spirits or other, in the first place *suggesting to write the answer*, and this with such an over-ruling power that though I had previously in my own mind discarded every thought of writing, pleading infirmity both of mind and body, I could now no longer withstand the influence, and every difficulty and excuse was removed. In the *next place*, there was observed, during almost the whole time of writing, a sensible dictate from spirits at my first waking in a morning, attended with inexpressible delight, and exciting by their presence such a holy awe, that I was frequently constrained to rise in bed, and acknowledge with humble gratitude their kind offices. On these occasions also many thoughts were suggested for the work of the following day, and in this sense I had little to do but to act as an *amanuensis*, being sensibly convinced that what I wrote was from others, and not from myself. This I have frequently experienced in the writing of sermons, many of which have been thus dictated throughout by spirits, when I have chanced to awake in the course of the night. This you may depend upon as a true statement of the subject of your inquiry.

"When I write to Dr Hodson, you may depend upon it I shall not fail to attend to your directions.

"I remain, with all respect, and best prayers for your welfare,

"Ever your affectionate,

"J. CLOWES."

In the *Monthly Review* for March, 1800, the "Letters" are mentioned in the following terms :—

"A sensible, candid, and energetic vindication of the character and doctrines of the celebrated Baron Swedenborg, in opposition to the gross misrepresentations of the Abbé Barruel, in

the fourth volume of his "Memoirs of Jacobinism." Mr Clowes's book is well-written; and it comprehends, besides a complete refutation of the Abbé's calumnies, a full, and (to us) very satisfactory exposition of the whole Swedenborgian system, to which Mr Clowes appears to be conscientiously attached. On the whole, the work deserves, or we are much deceived, a place among the most respectable productions of theological controversy in the libraries of Protestant divines."

The *Gentleman's Magazine* for November of the same year, gave a short notice, as follows:—

"A candid and energetic vindication of the character and theological opinions of the celebrated Baron Swedenborg, whom we always considered as an enthusiast, but of whose system is here given a full exposition, by a clergyman of the Established Church, who appears to be conscientiously attached to it."

A second edition of these "Letters" was published in 1822. Towards the conclusion is the following passage:—"From these observations, sir, I wish to make this one plain and simple inference, which appears to me of importance in regard to the reception of the writings which are the subject of these Letters, and also in regard to the readers who wish to profit by them. My inference is this, that as the admittance of the evidence of the Sacred Scriptures, we find, depends entirely on *the state of heart and life* in which they are read; and as even the miraculous evidence which supports their testimony, is insufficient to convince some men of their divine authority; so will it of necessity be likewise with the evidence attending the writings of Baron Swedenborg, and of every other enlightened expositor of the Divine oracles. We may perhaps add further, that in both cases it is best it should be so; in other words, it is best that men should not be convinced that truth is truth, unless they are in a disposition of heart to receive the benefit and blessing of its instruction, by applying it to the purposes for which alone it could be communicated, namely, *the reformation and regeneration of their hearts and lives.*" (2nd Edition, p. 178.)

## CHAPTER 6.

*De Quincey's Rekolekshonz.—1790—1802.*

The "Autobeiografikal Skechez" ov Thomas de Quincey kon-tain an interesting notis ov Clowes, at the later part ov the sentiuri, hwen he woz between fifti and siksti yearz ov aje, and had been upwardz ov therti yearz in hiz rektori at Manchester. De Quincey woz then a cheild, having been born in 1785. Hiz muther, a veri relijus and orthodox person, had, bei chans, inveited tu her hous a ladi whoze personal charmz and brilliant talents wer, unhapili, kombeind with the most daring and avoud infideliti. Hou she and the peius Clowes kame together under the same roof iz thus related:—

"Mei muther litel gest hwot sort ov a person she had askt into her famili. So much, houeever, she had understud, that Mrs Lee woz a bold thinker; and that, for a wuman, she had an astonishing komand ov theolojikol lerning. This sujested that klerikal invitashonz wud be leikli tu furnish the most apro-priet soseieti. But this led tu a painful rezult. It meit eazili hav hapend that a veri lerned klerjiman shud not speshiali hav kwolifeid himself for a theolojikol turnament: and mei muther'z ranje ov akwaintans woz not veri ekstensiv amungst the klerikal bodi. But ov theze, the two leaderz, az regarded publik konsiderashon, wer Mr H—, mei gardian, and Mr Clowes, the rektor ov St John's Church in Manchester, whoze golden jubilee az pastor woz selebrated meni yearz after, with much demonstrativ ekspreshon ov publik simpathi on the part ov universal Manchester. No men kud hav been found who wer les fited tu akt az championz in a diuel on behalf ov Kristianiti. Mr H— woz dredfuli komonplase; dul, dredfuli dul; and bei the nesesity ov hiz natuur, inkapabel ov being in dedli earnest, hwich hiz splendid antagonist at all teimz woz. Hiz enkounter, therefor, with Mrs Lee prezented the distressing spektakel ov an old, toothless, mumbling mastif, feiting for the houshold tu hwich he owed alejans, agenst a yung lepardes fresh from the forests. Everi tuch from *her*, everi velveti paw, drew blud. And sum-thing komik mingeld with hwot mei muther felt tu be paramount trajedi. Far diferent woz Mr Clowes: holi, vizhonari, apostolik, he kud not be treated disrespektfuli. No man kud denei him a kwolifeid homej. But for eni polemik servis he wonted the taste,

the training, and the partikiular sort ov eriudishon rekweird. Neither wud such advantejez, if he had hapend tu pozés them, hav at all availd him in a kase leik this. Horror, blank horror, seezd him upon seeing a wuman, a yung wuman, a wuman ov kaptivating biuti, whom God had adorn'd so eminentli with gifts ov person and ov meind, breathing sentiments that tu him seemd fresh from the mintej ov hel. He kud hav apostrofeizd her (az long afterwardz he himself told me,) in the wurdz ov Shakspere's Juliet,

Biutiful teirant ! feend anjelikal !

for he woz wun ov thozе who never think ov Kristianiti az the subjekt ov defens. Kud sunshein, kud leit, kud the gloriz ov the dawn, kall for defens ? Not az a thing tu be defended, but az a thing tu be interpreted, az a thing tu be iluminated, did Kristianiti ekzist for *him*. He, therefor, woz even more unservisabel az a champion agenst the deliberet impeacher ov Kristian evidensez than mei reverend gardian.

" Thus it woz that he himself eksplained hiz own pozishon, in after dayz, hwen ei had reacht mei siksteenth year, and vizited him on termz ov frendship az klose az kan ever hav ekzisted between a boi and a man alredi gray-heded. Him and hiz noizles parsonaje, the pensiv abode ov siksti yearz ov relijus reveri and ankoreitish self-deneial, ei hav deskreibd further on. In sum limited sens he belongz tu our literatiur ; for he woz, in fakt, the introduiser ov Swedenborg tu this kuntri. Tu say *thát* ov Mr Clowes woz, until lateli, but anuther way ov deskreibung him az a deliriüs dreamer. At prezent (1853), ei prezium the reader tu be aware that Cambridge haz, within the last four yearz, unsetld and even revolushoneizd our estimate ov Swedenborg az a filosofer. *Thát* man, indeed, whom Emerson ranks az wun amungst hiz iner konsistori ov intelektiual potentes, kanot be the absolute treifler that Kant (who niú him onli bei the most trivial ov hiz pretenshonz) eighti yearz ago, supozed him. Ashuredli, Mr Clowes woz no treifler, but livd habituali a leif ov pouer, tho in a wurld ov relijus mistisizm and ov Apokaliptik vizhonz."

A *leif ov pouer* seemz hardli in keeping with the komon no-shon ov *mistisizm*. Clowes woz no more a *mistik*, in the vulgar sens, than he woz a treifler. He beleevd in the nearnes and influens ov the spiritual wurld and its inhabitants, but not apart from the aktiv ekzershon ov reason and komon sens.

Another and more partikiular deskripshon ov the rektor and

rektori ov St John's iz given in De Quincey's Literari Reminisensez; hwere Clowes iz thus deskreibd:—

“He woz the most spiritual-luking, the most saintli in outward aspekt, ov all human beingz whom ei hav nón throughout leif. He woz rather tall, pale and thin; the most unfleshli, the most ov a sublimated spirit dweling alredi more than half in sum piurer wurd, that a poet kud hav imajind. He woz alredi ajed hwen ei ferst niú him, a klerjiman ov the Church ov England; hwich may seem stranje in konekshon with hiz Swedenborjiazim; but he woz houeever so. He woz rektor ov a larj parish in a larj toun, the more aktiv diutiz ov hwich parish wer discharjd bei hiz kiuret; but much ov the diutiz within the church wer stil discharjd bei himself, and with such eksemplari zeal, that hiz parishonerz afterwardz selebrating the fiftieth aniversari or golden jubilee ov hiz apointment tu the living, went further than iz uzual in giving a publik ekspreshon and a permanent shape to their sentiments ov luv and venerashon. Ei am surprreizd, on reflekschon, that this venerabel klerjiman shud hav been unvizited bei Episkopal senshur. Houeever, mei frend kontiniud unvekst for a gud deal more than fifti yearz, enioiing thát peas, eksternal az wel az internal, hwich, bei so eminent a teitel, belongd tu a spirit so ewanjelikali meek and duv-leik.

“Ei menshon him cheefli for the sake ov deskreibing hiz interesting hous and hous-hold, so diferent from all hwich belong tu this trubeld aje; and hiz impresiv steil ov living. The hous seemd almost monastik, and yet it stud in the senter ov wun ov the larjest, biziest, noiziest tounz in England; and the hole hous-hold seemd tu hav stept out ov their plasez in sum Vandyke, or sum Titian piktiur, from a forgotten sentiuri and anuther kleimet. On noking at the door, hwich ov itself seemd an outrage tu the spirit ov kweietnes hwich brooded over the plase, you wer reseevd bei an anshent man-servant in the sober liveri hwich belongd tradishonali tu Mr Clowes's famili; for he woz ov a jentelman's desént, and had had the most finisht ediuakashon ov a jentelman. An anshent houskeeper woz ekwali venerabel, ekwali jentel in her deportment, kweiet in her moovements, and inaudibel in her tred. Wun or uther ov theze uper domestiks usherd wun intu sum room ekspresing bei its furnitiur, its piktiurz, and its kulord windowz, the solem trankwiliti hwich, for half a sentiuri, had reignd in thát manshon. Among the piktiurz ther woz more than wun ov St John, the beluvd

apospel, bei Italian masterz. Neither the featiurz nor the ekspreshon wer veri weid ov Mr Clowes's own kountenans; and wun meit hav imajind eazili, that the piur, saintli, and cheild-leik evanjelist had been wuns agen rekald tu this erth, and this most kweiet ov manshonz woz sum sel in the eiland ov Patmos. A krouning ornament tu the leihrari, or prinsipal room, woz a sweet-toned organ, at hwich mei venerabel frend redili sat down and performd the miuzik ov anthemz az often az ei askt him, sumteimz akumpaniing it with hiz vois, hwich woz tremiulus from old aje, but neither orijinali unmiuzikal nor (az meit be perseevd) untraind.

"Often from the stormz and uproarz ov this wurd, ei hav lukt bak upon this most kweiet, and ei beleev most inosent abode, (had ei sed saintli, ei shud hardli hav erd,) konekting it in thought with the famus manshon ov the Farrars."

De Quincey iz puzeld with the fakt that "wun so much adorn'd bei all the akomplishments ov a hei-bred jentelman, and wun so truli peius," shud fall intu hwot he deskreibz az "the grossnes, almost the sensualiti, hwich apearz tu beseej the vizhonz ov Swedenborg." He imajinz that Clowes led the leif ov a hermit, and in the absens ov eni insident tu releev the monotoni ov hiz daili meditashonz, "he rezorted tu Swedenborg—reluktantli, perhaps, at the ferst—az tu a buk ov fairi talez konekted with hiz profeshonal studiz. And wun thing ei am bound tu ad, in kandor, hwich may hav had its weight with him, that more than wuns, on kazhiuali turning over a volium ov Swedenborg, ei hav sertenli found most kiurius and felisitus pasejez ov koment—pasejez hwich ekstraktet a brilliant meaning from numberz, serkumstanses, or trivial insidents, aparentli without signifikashon or objekt, and gave tu thingz without a plase or a habitashon in the kritik's regard, a valu az heieroglifiks or kriptikal seiferz hwich struk me az elaboretli injeniüs. This aknolejment ei make, not so much in prais ov Swedenborg, whom ei must stil kontiniu to think a madman, az in eksklus for Mr Clowes."

We hav seen in a previüs paje, that this opinion woz chanjed; but it iz tu be regreted that De Quincey's hei opinion ov the piur meind ov Clowes shud not hav indiußt him tu investigate the supozed "grossnes and sensualiti" ov a sistem ov hwich he woz the cheef promulgater.

If in "kazhiuali turning over a volium," he found "briliant meaning," hwere least ekspekted, meit not the "gross and

sensual" pasejez—hwich ar also found in the Holi Skriptiurz themselfz—he also kapabel ov a beter and piurer interpretashon? St John himself, akording tu a peius reiter, iz open tu the same reproach az Swedenborg. "The Niu Jerusalem," sez Dr Davidson, (1) "iz a piktiur ov the Old, gorjusli renovated and adorn'd; showing that the Seer kud not divest himself ov hiz narow and sensiuus eideaz." The defekt is not in the Seerz, but in thoz who see not. Thoz who ar akwainted with Swedenborg's reitingz need not be reminded that the "vizhonz" form but a veri small part ov them. The prinsipal wurk iz an Ekspozishon ov the hidden spiritual meaning ov the Buks ov Jenesis and Eksodus—buks in hwich may be found abundans, ov "grossnes and sensualiti," if taken mereli in the "plain and obviuus sens," but hwich, he showz, kontain *Arca-na Caelestia* ov divein wizdom.

Clowes, tho keindli interested in the yung De Quincey, duz not appear tu hav found in him eni relish for heier than erthli seiens. "Never in wun instans did he seek tu beias mei opinionz in this direkshon. Upon everi uther subjekt he trusted me konfidenshiali, and, notwithstanding mei boiish yearz, az hiz ekwal. Hiz regard for me, hwen thrown bei aksident in hiz way, had arizen upon hiz notis ov mei fervent simplisiti and mei uniuzhual thoughtfulness. Upon theze merits ei had gained the onorabel distinkshon ov a jeneral invitashon tu hiz hous, without eksepshon as tu dayz and ourz, hwen fiu utherz kud boast ov eni admishon at all. The komon ground on hwich we met woz literatiur—more espeshiali the Greek and Roman literatiur; and much he ekzerted himself, in a spirit ov the piurest kurtesi, tu meet mei animashon upon theze themez. But the interest on hiz part woz too evidentli a sekondari interest in *me*, for whom he talkt, and not in the subjekt. He spoke much from memori, az it wer, ov thingz that he had wuns felt, and litel from immediet simpathi with the author: and his animashon woz artifishial, tho hiz kurtesi, hwich prompted the eftor, woz the truest and most unafekted posibel." Probabli the gud man, so ful ov heier thoughts than ever enterd the meindz ov Greeks and Romanz, and hard prest tu get through the laborz akiumulating upon him, had tu uze sum self-deneial tu giv hiz atenshon tu this bukish boi.

"The konekshon between us," he kontiniuz, "must hav been interesting tu an obzerver, for, tho ei kanot say with Words-

(1) "Introdukshon tu the Studi ov the Niu Testament."

worth, ov old Daniel and hiz grandsun, that ther wer neinti gud yearz ov fair and foul wether between us, ther wer, however, siksti, ei imajin, at the least; hweil, az a bond ov konekshon, ther woz nuthing at all that ei nó ov beyond a komon tendensi tu reveri, hwich iz a bad link for a *soshial* konekshon. The litel ardor, meanteim, with hwich he had for meni yearz partisipated in the interests ov this wurld or all that it inherits, woz nou rapidli departing. Daili and konshusli he woz loosening all teiz hwich bound him tu erlier rekolekshonz, and in partikiular, ei remember, bekauz the instans woz konekted with mei last farewel vizit, az it proovd—that for sum teim he woz engaged daili in renounsing buk after buk ov klasikal literatiur, in hwich he had wuns taken partikiular deleit. Several ov theze, after taking a feinal glans at a fiu pasejez, tu hwich a pensil referens in the marjin pointed hiz eiz, he deliverd tu me az memorialz, in teim tu kum, ov himself. The last ov the buks given tu me under theze serkumstansez woz a Greek Odyssey, in Clark's edishon. "This," sed he, "iz nearli the sole buk remaining tu me ov mei klasikal leibrari, hwich, for sum yearz ei hav been dispensing amung mei frendz. Homer ei retaind tu the last, and the Odyssey bei preferens tu the Iliad; both in kompleians with mei own taste, and bekauz this veri kopi woz mei chozen kompanion for evening amiuizment, diuring mei Freshman'z term at Trinitie Kolej, Cambridge. . . . Your own favorit Greshian iz Euripides, but stil we must all valiu Homer. Ei, even, old az ei am, kud stil read him with deleit, and az long az eni mereli hiuman kompozishon ought tu okiup ei mei teim, ei shud hav made an eksepshon in behalf ov this solitari author. But ei am a soldier ov Kreist; the enemi, the last enemi, kanot be far of; *sarcinas colligere* iz, at mei aje, the wochwurd for everi faithful sentinel, ourli to keep woch and word, tu wait, and tu be vijilant. This veri day ei hav taken mei farewel glans at Homer, for ei must no more be found seeking mei plezhur amung the wurks ov man; and that ei may not be tempted tu break mei rezolushon, ei make over this mei last buk tu you!"

"Wurdz tu this efekt, uterd with hiz uzhuul solemniti, akumpanid hiz gift, and at the same teim he aded, without eni separat koment, a litel poket Virgil—the wun edited bei Alekzander Cunningham, the biter antagonist ov Bentley—with a fiu anotashonz plased at the end. The akt woz in itself a solem wun, sumthing leik taking the vail for a nun—a feinal abjurashon

ov the wurd'z gidi ajitashonz. And yet tu him—alredi and for a long teim linkt so feeblly tu enithing that kud be kalld the wurd, and living in a sekluzhon so profound—it woz but az if an ankoreit shud reteir from hiz outer tu hiz iner sel. Me, however, it imprest pouverfuli in after yearz ; bekauz this akt ov self-dedikashon tu the nekst wurd, and ov parting from the intelektual luksuriz ov this, woz also in fakt, tho neither ov us niú it tu be such, the sene ov hiz feinal parting with meiself.

“Immedietli after hiz solem speech, on prezénting me with the Odyssey, he sat down tu the organ, sang a him or two, then chanted part ov the Liturji, and feinali, at mei rekwest, performed the anthem so wel nón in the English Church servis—the Kolekt for the seventh Sunday after Trinití—“Lord ov all pouver and meit.” It woz sumer, about half after nein in the evening, the leit ov day woz stil lingering, and just strong enuf tu illuminate the Krusifikshon, the Stoning ov the Protomarter, and uther grand emblazonriz ov the Kristian, hwich adorn'd the rich windowz ov hiz leibrari. Nóing the erli ourz ov hiz hous-hold, ei nou reseev'd hiz uzhuul fervent adíú—hwich, without the wurdz, had the sound and efekt ov a benedikshon—felt the worm preshur ov hiz hand, saw dimli the outlein ov hiz venerabel figiur, more dimli hiz saintli kountenans, and kwited thát grashus prezens, hwich, in this wurd, ei woz destind never tu revizit.

“The neit woz wun ov the ferst half ov Julei, 1802, in the sekond half ov hwich, or veri erli in August, ei kwited skool klandestinli, and konsekwentli the neighborhud ov Mr Clowes.”

Twenti-nein yearz afterwardz, hwen the run-away skoolboi had bekum selebrated az a reiter and an opiüm-eater, he saw in the paperz the deth ov hiz revered erli frend : “Holiest ov men whom it haz been mei lot tu meet. Yes, ei repeat, therti-feiv yearz hav past, and ei hav yet seen fiu men aproaching tu this venerabel klerjiman in paternal benigniti, nun sertenli in cheild-leik piuriti, apostolik holines, or in perfekt alienashon ov hart from the spirit ov the fleshli wurd. Ei hav deliniated the habits and karakter ov Mr Clowes at sum length, cheefli bekauz a konekshon iz rare and interesting between partiz so weidli asunder in point ov aje—wun a skoolboi, and the uther almost an oktojenarian : tu kwote a stanza from wun ov the most spiritual skeepes ov Wordsworth :—

We talkt with open hart and tung,  
afekshonet and free—  
a pair ov frendz, tho ei woz yung,  
and Matthew seventi-three.”

The supozed oktojenarian had not yet kompletet hiz fiftineinth year; the aktual diferens ov yearz woz forti-two; but in mental aje and eksperiens the man woz, no dout, az far in advans ov the boi az the later imajind.

De Quincey's piktiuresk viuz ov the rektori ov St John's remeind wun ov Turner's viuz ov seneri. They ar not akiuret in a statistikal sens, but giv a truer impresshon—konvey the reali esenshial truth—more vividli than mereli mater-ov-fakt statements or fotografik viuz. De Quincey speaks ov the kulord windowz in the rektori leibrari, but this seemz tu be kontrari tu the literal truth. The impresshon on the meind from rekolekshonz after the laps ov therti yearz, may perhaps be thus eksplained:—

Diuring the French Revolushon and the reign ov Atheizm, hwen even the peius and patriotik Oberlin woz arested, a refujee preest from Rouen found a home for several munths in the rektori ov St John's. The rektor woz veri keind tu hiz Katholik bruther, and a worm miutual esteem seemz tu hav sprung up between them. After the restorashon ov order and relijon, hwen the preest returnd tu hiz charj, he had tu superintend the wurk ov restoring hiz church, hwich woz a veri old wun. In the restorashon he found that a window representing the entri ov Our Lord intu Jerusalem, kud be dispenst with, and he thought he kud not testifei hiz gratituid tu the rektor ov St John's beter or more akseptabli than bei sending him az a prezent tu hiz beluvet church this fein old glas. (1) Az sum teim elápst after the areival ov the glas before its erekshon in the windowz ov the Church, it seemz not improbabel that it meit be kept in the rektori leibrari, and be seen there bei the yung De Quincey. The piktiurz, also,—thát ov the Krusifikshon, sed tu be bei Caracci, and the Verjin and Cheild, by Murillo, with utherz,—if not from Rouen, or the properti ov the rektor, may hav formd part ov De Quincey's rekolekshonz ov "the grand emblazonriz ov the Kristian hwich adornd the rich windowz ov the leibrari."

Ther woz, in fakt, no rektori hous belonging tu the parish. The rektor's rezidens in St John's Parade, deskreibd bei De Quincey, woz a preivet hous: it iz nou a Neit Aseilum.

The neighborhud ov St John's haz long ago lost all trasez ov its former jentiliti, hwen its rezidents inkluded the Byroms and uther important familiz, and the church woz so fashonabel az tu

1. Keindli komiunikated bei the dauter ov Mr Clowes's kiuret and suksesor Mr Huntingdon.

be jokiularli kalld "the karaje road tu heven," from the number ov karajeز attending it.

The old oak three-deker pulpit haz been lateli remoovd. On its topmost stori the preacher kud be herd, az wel az seen, bei the siterz in the weid galeriz on either seid ov the church. Sum ov them had lisend tu him there, and wocht hiz fein kountenans for more than fifti yearz. He never okiupeid the reading-desk below; prayrz wer red bei the kiuret. The rektor woz always preseded tu hiz pulpit and piu bei a silver mase, the gift ov Mr Byrom, the founder ov the church, and stil tu be seen among the reliks in the vestri; amongst hwich ar the piktiurz aluded tu bei De Quincey, and Allen's fein portrait ov Clowes.

## CHAPTER 7.

*Preaching and Literari Wurk.*

Diuring the awful period hwich klozed the eighteenth and began the neinteenth sentiuri, hwen *wor*, *famin* and *pestilens* rajed in the wake ov open infideliti and veis, and seemd tu threaten the veri ekzistens ov soseieti, Clowes's patriotizm and zeal wer konspikiuus and urjent in detekting and uprooting the real sourse ov all the evil. Hiz diskoursez on the okazhonz ov nashonal fasts ar among the most pouverful and elokwent produkshonz ov hiz pen, and may be red with interest bei thoz not prepared tu take in hiz more spiritual ekspozishonz ov Holi Rit. In wun preacht on March 4, 1796, he sez, "Ei shud think ei il dezervd your konfidens, az apointed tu adres you on the prezent awful okazhon, did ei draw over mei real sentiments eni vail ov disimiulashon, so az tu konseal from you hwot apearz tu me tu be our GREAT danjer, and tu konstitiut the REAL ground ov *just and alarming aprehension*. It iz mei diuti, therefor, tu say,—altho tu sum, ei am aware, it may sound leik a harsh and severe truth, but, ei repeat it—it iz mei diuti tu say, and ei shud for ever reproach meiself for not saying, that we ar in more danjer *from ourselvz*, at the prezent awful junktiur, than *from our enemiz*; and that great az our distres may apear tu be bei reazon ov our *eksternal* foez, we hav infinitli greater mischef tu dred from our own veisez, from our unfaithfulnes tu our God and tu thoz hevenli prinsipelz ov holines and truth hwich He haz been pleazd tu make nón tu us in the everlasting Gospel. But it iz nesesai that ei shud eksplain meiself.

"Az men, and more espeshiali az Kristianz, we ought tu nó and be konvinst that *religion and sound moralz* konstitiut the *veri veitalz* ov everi state and kingdom upon erth; insomuch that the rekordz ov histori do not furnish us with a singel instans ov eni nashon hwich haz long kontiniud tu be a nashon hwen thoz *veitalz* bekame korupted, nor ov eni nashon hwich seast tu be a nashon hweil thoz soursez ov its leif wer prezervd sound and unimpaired. The true reazon ov this iz bekauz hwere religion and sound moralz ar, there God and Hiz providens ar also; and hwere God and Hiz providens ar, there, and there onli, iz blesing, sekiuriti, and prezervashon, hwether among nashonz or individualz. . . .

"The *invazhon*, therefor, hwich we hav prinsipali tu dred iz the *invazhon ov infideliti*, the *inroad ov impeieti*, landing upon our shorez their lejonz ov veisez, their bandz ov infernal perswazhonz and kreimz, tu prey upon the veri veitalz ov our konstitiushon, bei destroying in our fair eil all the remaining plants ov relijon and vertiu; bei leading us thus tu waje the most fatal ov all worz, a wor with heven and its God, and therebei prekluding everi hope ov *true* peas, everi prospekt ov *true* prosperiti, either nashonal or individual, either in this wurd or in thát hwich iz tu kum." He then goez on tu say, that hweil we avail ourselvz ov the skil ov our komanderz, the braveri and disiplin ov our troops, the strength ov our navi, and our meni natüural resoursez, we ought tu remember that theze ar but sekondari *meanz* ov our defens, and not the real ground ov our protekshon. "The moto, therefor, engraven at this teim on our standard ov protekshon, and also upon our harts, ought tu be thát sentens ov reveald wizdom, "Ei wil not trust in mei bow, it iz not mei sword that shal help me; but Thou, O LORD, savest us from our enemiz, and putest them tu shame that hate us."

The author adz in a note tu the printed sermon, "It apearz tu hav been a fundamental eror with the filosoferz so kalld, whoze sistem ov infideliti iz the sours ov all the teribel mischefts hwich at prezent desolate the Kristian wurd, that for wont ov aknolejing God in the person ov JESUS CHRIST, and aproaching the eternal FATHER thus uneited with and made manifest in the Sun, they konfounded God with natiur, and lapst, almost ov nesesiti, intu the shoking idea that God and natiur ar wun. May we take worning bei their sad ekzampell and may the prezent distres be a loud kall upon each ov us tu ekzamin who the God iz whom we wurship, hwether it be the vizhonari unreal God ov Voltaire, ov D'Alembert, ov Diderot, ov Helvetius, and the rest ov the impiüs sofists; or the Kristian God, who sez so emfatikali tu Hiz diseipelz, "Kum untu ME; Ei am the way, the truth, and the leif: all pouer iz given untu ME in heven and on erth. He that seeth ME seeth the FATHER: without ME ye kan do nothing."

Agen, in a sermon preacht Desember 21, 1800, on "The prezent skarsiti, its kauzez, and its kiur," he distingwishez between the obviüs sekondari serkumstansez ov wether, ets., and the more remote but preimari and real kauzez ov the skarsiti. "Hwot Kristian kanot see that it iz God, and God alone, who kontrolz the fruitfulness ov the erth; who 'kauzez the gras tu grow for

the kattel, and herb for the servis ov man, that He may bring forth food out ov the erth ;' and that it iz God also, and God alone, who in leik maner kontroiz the meindz and thoughts ov Hiz peepel, and duz not, therefor, permit the kounselz ov the wiked tu promote their evil purposez, eksept so far as thoze purposez may be renderd subservient tu the heier purposez ov Hiz own eternal and all-blesing kounselz ? ”

A note tu the printed sermon thus aludez tu the outkrei raizd agenst the korn-dealerz, who had been akiúzd ov artifiziali making skarsiti and hei preisez. “ Hovever dispozed the author may be tu admit the nesesity and the onorabelnes ov the emploiment ov thoze whoze biznes it iz tu suplei the komiuniti with the fruits ov the erth, and hovever wiling he may also be tu impiút the prezent skarsiti rather tu the unproduktivnes ov the late harvest than tu the disonesti ov thoze who ar dealerz in it ; yet let it not be thought that on this akount he iz eni advocate for thát disonesti, if it shal be found tu ekzist. . So far from it, he thinks it hiz diuti tu take the prezent oportuiniti ov deklarung hiz unrezervd opinion, that az no kreim kan be supozed ov a blaker dei than for a man tu enrich himself at the ekspens ov the helth and kumforts ov hiz indijent neighborz and their starving familiz, so no kreim kan be more shure tu draw down sooner or later on the hed ov the perpetrator everi spesheez ov the most teribel yet just jujments.”

Voliumz ov Clowes's sermonz meit be sercht for eni pasej leikli tu giv ofens bei harshnes ov langwej or severiti ov jujment ; but in a sermon preacht, March 12, 1801, on the okazhon ov a jeneral fast, the preacher's abhorens ov the infideliti and anarki prevailing in France, feindz vent in more than hiz uzual enerjji and wormth ov ekspreshon.

“ The wor,” he sez, “ in hwich we ar engaged iz stil a konten-shon ov order agenst anarki and konfiuzhon : it iz stil a dredful strugel hwich iz tu determin hwether we wil adopt the detestabel maksim ov our enemiz, and say ‘ Ther iz no God who guvernz the erth,’ or wil yet ofer ourselvz tu be geided bei thát eternal wizdom ov the Most HÆI, hwich deklarez, ‘ Shal not God avenj Hiz own elekt, hwich krei day and neit untu him ? ’ ”

“ Let us, then, make no skrupel tu alou our adversariz this just komendashon, that they akt in perfekt *konsistensi* with their prinsipelz : they hav adopted a dredful sistem ov infideliti, and infideliti leadz, bei direkt konsekwens, tu all posibel profligasi ov manerz : hweil, therefor, they ar ambishus, kruel,

rapashus, unjust, krafti, and ded tu everi sentiment ov true vertiu, their kondukt iz onli such az meit reazonabli be ekspekted from them; the kurent hwich must nesesarili flow from such a founten-hed; the fruit hwich wud naturali grow on such a tree."

The severiti ov this pasej seemz tu hav drawn a remonstrans from a valiud frend, tu whom the preacher thus repleiz:—

"Manchester, June 15, 1801.

"Mei veri dear Ser,—Tho prevented hithertu bei multipleid engajements from seting pen tu paper, ei hav felt a partikiular ankzeieti tu return a speedi anser to your last keind favor, lest you shud supoze that the freedom hwich you take in kritiseizing the Sermon ei sent you had given ofens, and chekt frendli komiunikashon. This, ei ashure you, iz so far from being the kase, that ei hav felt the kord ov afekshon drawn much kloser sins ei reseevd your keind reproof: and ei trust you wil beleev me hwen ei say that ei shal ever esteem it wun ov the shurest marks ov your frendship and regard, that you uze the same freedom in futiur. Hwen Chariti senshurz, it ought tu inspeir chariti, bei humbling us under a sens ov the eror hwich kud put chariti tu so much pain, hwether the eror be real or aparent. It iz not mei wish or intenshon tu enter intu eni justifikashon ov the ekspreshonz tu hwich you objékt. *Hwot ei hav riten, ei hav riten*; and if it givz ofens, or duz injuri tu eni wel-dispozéd meind, ei am hartili sori for it. But hwen you say that your objekshon tu the meaning ov thoze ekspreshonz iz grounded upon the ferst vers ov the seventh chapter ov St Matthew, "Juj not that ye be not jujd," ei konfes ei kanot see that your objekshon haz eni ground tu stand upon; sins the presept ov JESUS CHRIST, akording tu the testimoni ov Emanuel Swedenborg, kanot in eniweiz be ment tu ekstend tu jujment respekting eni wun's moral and sivil leif in the wurld, but tu jujment respekting eni wun's spirital and selestial leif (see *C. L.* 523). Ei am ov opinion, therefor, mei dear Ser, that we ar aloud bei the lawz ov JESUS CHRIST, and that it iz okazhonali an important diuti imposed on us, tu reprezent bad men az they apear tu be, and even tu giv them namez akording tu such apearans, provideded we do not medel with their eternal státes before God, or giv a jujment separet from chariti. For if we did not thus juj the moral and sivil kondukt ov each uthér, there iz everi reazon tu beleev that the wiked and il-dispozéd wud sukseéd beter in their korupt

purposez, for wont ov nesesari kaushon on the part ov those whom they wish tu ensnare, and who kan onli be put upon their gard bei teimli notis, and severe senshur ov the korupshonz tu hwich they ar ekspozed."

For several folowing yearz, hweil the skurj ov wor woz sweep- ing over the kontinent ov Europe, publik fasts wer frekwent, and wer az often "improovd" bei the rektor ov St John's, for enforcing thozе prinsipelz ov reitiüsnas, hwich alone kan kiur the evilz that ar the real kauz ov worz. In 1803 he preacht on "the kombeind diutiz ov the sitizen and ov the Kristian in the prezent awful kreisis." The tekst woz, "Hold Thou me up, and ei shal be safe;" which the preacher ekspoundz in hiz uzhual thuro and luminus way; inkweiring hwot iz ment bei bëing held up, and hwerein iz real safeti. "Our prezent danjer," he sez, "iz not thát tu hwich we ar ekspozed either from the swordz ov our foez, or from the los ov our trade: for ther iz a danjer infinitli more formidabel than theze; a *real* danjer, bekauz it iz a danjer hwich thretenz our total separashon from the sourse ov all blis and all sekiuriti; . . . thát danjer iz *the wont ov the fear ov God* in our land; the danjer ov a korupshon ov moralz, ov a defekt ov publik and preivet vertiu, ov a sekret but unhapi deklein from the kounselz ov the Most Hei."

On another similar okazhon he sez that "everi deviashon from the spirit and the piuriti ov evanjelikal leif, hweil it remoovz us from the protekshon ov Heven, konverts aparent danjer intu real; yea, it kreatez danjer hwere ther iz nun, bei konfederating us with the onli formidabel enemiz, the pouerz ov darknes." Further on he argiuz, that the soldier who feits agenst the enemiz ov hiz kuntri, without being ferst ekserseizd in the use ov spiritual weponz agenst the enemiz ov hiz salvashon, . . . insted ov feiting in defens ov hiz kuntri, iz reali feiting agenst it, and iz even in konfederasi with its foez, sins, however hiz handz may be emloid, hiz hart iz for ever opozing thozе hevenli prinsipelz ov leif and konversashon, ov wizdom, vertiu, and peieti, hwich ar the onli shure bulwarks ov hiz kuntri's welfare."

Worz ar among the evilz permitted bei Divein Providens az inevitabel in man's prezent evil state, and wil onli sees az the selfish lusts from hwich they spring ar subdiúd. It wud seem az if the wikednes ov men must be suferd tu feind vent in open veiolens, and be seen and felt in its fearful konsekwensez, before they wil turn from their evil wayz. And until hevenli wizdom and luv hav obtaind sufishent pouer in a nashon, tu

prevent hostile attacks bei prudens and friendly intercourse, it is permitted to resist force bei force, if necessities arise. With these views John Clowes was chaplain to the Manchester Volunteers, and on the 9th April, 1804, addressed the First Battalion on the consecration of their colours. He speaks to them as "those who have honourably and voluntarily devoted themselves, in the present awful crisis, to the defence of their country, bei the use of arms;" and he tells them that "everything most dear to us is at stake, our laws, our liberties, our lives, our religion, and our very existence as a people. But this is not all; for with the laws, the liberties, the religion, and the existence of this kingdom, are connected, under Providence, the peace and prosperity, the happiness and well-being, the arts and opulence of the whole civilised world; and this, not of the present generation only, but of the most remote posterity; so that it remains with us to determine (under God) in what condition the future race of mankind shall be born and live."

The following month, on the occasion of a general fast, he again enlarges on the real safety of nations, arguing that "he is the most able and the most valiant champion in defence of his country, who takes the greatest pains to reform his own heart and leave from all those disorders which are opposite to God. He would not," he continues, "be understood here as intending any reflection on the profession of arms, or on that honourable zeal which so many here present have laudably manifested in the use of them to protect their country. All we mean to say is, that evangelical virtue is a surer national guard than the most distinguished military skill or military zeal without it, and that therefore the humble penitent at the throne of the Divine grace, who sincerely laments his sins, and labours for propitiation, is fairly entitled to the noblest joy of reflecting, that he is administering in the most efficacious manner, to the protection and prosperity of his country, and that for this plain reason, because he is engaging on his country's side that Omnipotent Arm of which it is written, "Thou hast a mighty arm, strong is thy hand, he is thy right hand. He will beat down his foes before his face, and plague them that hate him."

Thus the occasions of General Fasts were but too common during the awful career of Bonaparte, there were occasional Thanksgivings for victory. In a sermon preached on such an occasion, the 5th December, 1805, the great naval victory and death of Nelson are thus alluded to: "It may possibly appear to

sum ov mei hearerz, az a sad drawbak on all theze motivz tu konsolashon and thankfulnes, that our viktoriz hav been bought at so dear a preis, and that a gloom haz been kast over the splendor ov konkwest bei the fall ov thát ilustríus komander, raizd up bei Providens tu defend hiz kuntri bei hiz kurej, and tu reform her bei hiz ekzampel. And indeed, hwen we reflekt upon the wonderful talents ov thát great instrument ov our suksesez ; hiz skil in enterpreis, and hiz valor in its eksekiushon ; and abuv all, thát unfeignd peieti hwich led him, even in the moment ov treiumf, tu giv the glori tu Him tu whom it properli belongd, . . . and then rekolekt that hiz breit and benefiscent sun iz set ; it iz imposibel for us *az men*, not tu shed the tear ov simpathi over the departiur ov such a blaze ov splendor, ov digniti, and ov dezért. But stil the seriüs kwestion remainz tu be askt and anserd, Hou ought we tu be afekted on this okazhon az *Kristianz* ?” The preacher then goez on tu anser this kwestion ; refering tu Elijah’s mantel taken up bei Elisha, and tu Samson’s deth being more fatal tu hiz enemiz than all the viktoriz ov hiz leif. “The leik konsekwensez may rezult from the deth ov our Samson, whoze konkwests in thát fatal our, aded tu the ekzampel ov hiz unrezervd submishon tu the wil ov heven, may probabli proov more destruktiv tu the foez ov hiz kuntri, and more benefishial tu its interests, than even the repetishon ov hiz viktoriz, the surviveal ov hiz talents, and the personal influens ov hiz endearing prezens and hiz komanding vertiuz.” Lord Collingwood’s despach anounsing the viktori ov Trafalgar iz thus aluded tu : “We rejois that the distingwisht instruments ov our late viktoriz . . . aded tu the glori ov konkwest this heier and heiest glori, tu askreib all the prais untu God, in thoze ever memorabel wurdz, ‘It haz pleazd the Almeiti Dispozer ov events tu grant tu hiz Majesti’s armz a komplette and gloriüs viktori.’”

Yearz afterwardz, on the okazhon ov publik thanksgiving for the restorashon ov pees, Mr Clowes preacht with the fervor tu be ekspekted in such a man on such an okazhon. Refering tu the sufering ov the peepel ov Leipzig in konsekwens ov the French okiupashon and subsekwent batelz, he apealz tu hiz audiens, “Let us not forget the wonts ov thoze who ar destituit bei the ravejez ov thát veri wor, tu the suksesful isiu ov hwich, under Providens, we ar indeted for our prezent sekiuriti. . . . Let us konvínus both ourselvz and the wurd around us, that we deem no glori so great, no joi so transendent, no prosperiti so

gratifeeing, az tu stretch out the hand ov benefisens tu the poor and needi, and tu endeavor tu releev the wonts ov uthers."

Sum ov the Sermonz preacht on speshial okazhonz wer printed at the teim bei rekwest ov the kongregashon; but the ferst volium ov Clowes's Sermonz woz publisht in 1798, and woz folowd bei a kompanion volium in 1798. Theze voliumz ar smaller than thozе hwich folowd, and ar nou seldom tu be met with. The ferst onli haz been reprinted, in the uzhual 8vo seiz. It kontainz the Sermonz on a "True Faith and its serten seinz," akording tu Mark 16. 17, 18. The sekond volium kontainz the Sermonz on the "Hous-holder who Planted a Vinyard." The Sermonz on the "Kall and Deliverans ov the Izraeleits from Egypt" wer publisht in 1803: thozе on the "Maraje ov the King's Sun," in 1812, "The Lord's Prayr and the Ten Komandments," in 1816. Thozе on the "Beatitudz," and the "Ten Verjinz" wer publisht after the author's reteirment from Manchester. A volium ov Miselaniüs Sermonz woz publisht after his deth.

In speit ov sum manerizm and, nou, antikwated frazioloji, ther iz a depth ov wizdom, and a fervensi ov luv in Clowes's Sermonz, hardli tu be found in the laik kombinashon elshwere. In all ov them, the reader, unakustomd tu a seriüs and miniüt konsiderashon ov the wurdz ov Holi Skriptiur, wil be astonisht tu diskuver a depth ov meaning and instrukshon hwich never okurd tu him before. Thus, in each "Beatitud," the partikiular blessing iz shown tu be pekiuliarli and nesesarili the rezult ov the partikiular kwoliti hwich kallz it forth and reseevz it. Whei *the piur in hart shal see God*, may not be difikult tu perseev; but hou the *meek*, ov all uthers, ar blest with *inheriting the erth*, iz not so eazili understud. The *meek* ar sertenli not the keind ov peepel who jenerali gain the leion's share ov the wuzld's gifts. But the inheritans ov the erth iz shown tu be a far more valinabel gift than eni at the dispozal ov the Tempter, (Luke 4. 6,) and tu be the espeshial blessing ov the *meek*. Ekwali streiking iz the eksplanashon ov the variüs "Seinz ov a True Faith:" the *taking up serpents*, and uther seinz menshond in the tekst, ar shown tu be striktli true and ov universal aplikashon.

The New Church doktrinz had been proklamnd from a Methodist pulpit at Stroud, in Gloucestershire, az erli az 1788, and so great woz the sensashon made that sum ov the hearers reported that an anjel from heven had kum tu tel them thingz

they had never herd ov before. "Ay," sed the preacher, "and before twelv munths ar over the same peepel wil make me out the veri revêrs." And this, akordingli, kame tu pas az soon az their own preacherz diskuverd the chanel ov the "anjel'z" inspirashon.

Sum yearz afterwardz Clowes preacht in the parish church, on the Sole Diviniti ov the Lord; and woz folowd in the afternoon bei the rezident klerjiman, who, choozing the same subjekt, kontradiktet all that had been advanst in the morning. Ov kourse Mr Clowes did not agen ofer tu preach at Stroud; but at hiz nekst vizit, hwen the same klerjiman rekogneizd him in a piu, he woz unabel tu proseed with the servis, broke down, and had tu leav the church.

Hwich, if eni, ov the printed sermonz gave ofens, duz not apear; but ther iz wun dated 1809, tu hwich the folowing note iz apended:—

"The author having reazon tu suspekt that the ofens taken at this sermon, diuring the teim ov its being preacht, woz grounded on hiz eksoltashon ov the KRISTIAN REDEEMER tu Divein Siupremasi, az here stated, begz leav tu kall tu hiz reader'z rekolekshon. sum ov thozse pasejez in the Sakred Skriptiurz hwere this siupremasi iz more distinktkli pointed out." He then kwotes Isaiah 43. 11, 14; 9. 6; and meni uther pasejez from the Profets and Gospelz, and referz for the further diskushon ov the subjekt tu hiz "Leterz tu the *Christian Observer*."

The ofens, in this instans, woz an ilustrashon, and bei no meanz an unfrekwent wun, ov the truth ov hwot Swedenborg sez ov *the litel buk* that John woz told tu eat (Rev. 10. 9, 10), nameli, that the aknowledgegment ov the Lord az the Savier and Redeemer iz eazi and plezant; but tu own HIM az the God ov heven and erth, and Hiz Manhud divein, iz unplezant and difikult; bekauz ov the fols doktrin ov faith alone, and beleef in Jesus az onli the Sun ov God, and not God himself manifest in the flesh.

Both in hiz Sermonz, and on all uther okazhonz, hwen the doktrinz ov Faith and the Kristian'z Hope wer disküst, John Clowes alwayz held up Chariti az the greatest ov the three. So much so, that at a meeting in London, hwich he atended for the purpos ov urjing Hindmarsh and hiz frendz not tu forsake their muther-churchez, he laid so much stres upon Chariti, that a person prezent remarkt, after the meeting, that Clowes kud sound but the kukoo note, Chariti, Chariti. This being related,

sez Hindmarsh, at the nekst meeting, wun ov the memberz repleid, that "if the sound ov the kukoo wer indeed herd in the land, it woz sertenli *a sein ov spring*." (1)

The krei ov Chariti woz seasonabel; at thát teim Clowes's vois woz not monotonus: hiz song kontaind the tripel kord ov Faith, Chariti and Just wurks. Hiz reitingz ar a sufishent proof ov the richnes and harmoni ov hiz filosofi:—

Divein filosofi!

Not harsh and krabed, az dul foolz supoze;  
but miuzikal az iz Apollo's lute,  
and a perpetual feast ov nektard sweets.

Dear tu the hart ov John Clowes wer the leinz ov hiz erli frend John Byrom—

Faith, Hope, and Luv wer kwestiond hwot they thought  
ov futiur glori, hwioh Relijon taut.  
Nou Faith *beleevd* it fermli tu be true,  
and Hope *ekspekted* so tu feind it too:  
Luv anserd, smeiling, with unkonshus glow,  
"*Beleev! ekspekt!* ei *nó* it tu be so."

1. "Reiz and Progres," p. 55.

## CHAPTER 8.

*The Hawkstone Meeting.*

The New Church Soseietiz in London, Manchester, and elsewhere, hwich had formd a distinkt niu denominashon, had for sum yearz past held an aniuul Konferens for kondukting the afairz ov the Church ; hwen, in 1806, sum ov the uther reseeverz ov Swedenborg's testimoni, who konsiderd it inekspedient tu kwit the relijus bodiz tu hwich they belongd, thought much benefit meit rezult from meeting yearli in a kweiet way, for miutual edifikashon in the doktrin and praktis ov faith and chariti and reitiüsnes ov leif. The plase chozen for the propozed gathering woz Hawkstone Park in Shropshire, the seat ov the anshent famili ov Rowland Hill. A homeli ín standz at wun ov the entransez tu the Park, and here, on the 8th tu the 11th Julei 1806, woz held the ferst ov a sereez ov aniuul meetingz, hwich kontiniud for more than half a sentiuri, tu the inestimabel benefit ov all who wer privilejd tu atend them. The objekts ov the meeting az set forth in its ferst report wer, "Tu cherish miutual gud-wil and chariti, wun towardz anuther ; tu diskús such subjekts az meit apear ov importans tu the reizing New Church, and tu enjoi the gratifikashonz tu be dereivd from viuving the biutiful seneri ov Hawkstone Park." Thus the three Degreez, akording tu New Church filosofi, the Selestial, the Spiritual and the Natural, wer all tu be nurisht. And so they wer, in such a hapi union az kan rareli be found in this wurd. The luvli seneri ov Hawkstone, unsurpast bei eni uther Inglish park, the plezhurz ov soshial interkourse and leivli konversashon, even the lowest ov all the plezhurz, thát ov the cheerful and wel-spred tabel,—all theze abundantli refresht the *natural* man. The *spiritual* woz animated and strengthend bei the reading and diskushon ov the Wurd ov God, in the leit thrown upon its truthz bei the reitingz ov Swedenborg ; and the *Selestial*, the hart's afekshonz, found koresponding nurishment in the Bred ov Heven richli dispenst, and the piur miutual luv, hwich gatherd strength day bei day, til the solem kloze ov the meeting, hwen everi hart woz ful ov chariti and ov thankfulnes tu the Lord, the Divein Giver ov everi blessing.

The ferst ov theze hapi Meetingz woz the okazon ov anuther memorabel event. On the kompleksion—about the same teim

the Hawkstone Meeting woz propozed,—ov the translashon ov the *Arkana Cælestia*, the translator's frendz and admeirerz wer dezeirus ov testifeing their grateful sens ov hiz servisez, and their hei regard for hiz karakter, bei presenting him with sum apropiet gift. This woz kweit unnón tu Mr Clowes, az wel az the aranjement made for the prezentashon tu take plase at the Hawkstone Meeting.

The kumpani, between 30 and 40, asembeld on Tiuzday afternoon, hwen a chairman woz apointed, and the objekts ov the meeting wer deklared. The nekst morning after brekfast, Mr Clowes found himself siting between the two jentelmen who had akted az hiz amaniuensez, with three uther jentelmen plased immedietli opozit. Prezentli the two yungest ladiz ov the parti kame forward and prezentet him with a golden kup and kuver, bearing an inskripshon az folowz :—

"Tu the Rev. Mr CLOWES, A.M.,  
Rektor ov St John's, Manchester, and late Fellow ov Trin. Coll., Cambridge.  
A. D. 1806.

"This tribiut ov afekashonet esteem woz prezented bei the luverz ov the jeniun doktrins ov Kristianiti, tu ekspres their grateful rekolekshon ov his disinterested and indefatigabel ekzerashonz az a zelus promoter, an abel defender, and a faithful translator ov the Theolojikal Reitingz ov the Hon. Emanuel Swedenborg."

On the prezentashon ov the kup bei the yung ladiz, the jentelman opozit Mr Clowes adrest him in a speech ekspresiv ov the worm atachment and grateful feelingz ov hiz frendz, and their dezeir that he wud aksept thát kup az a sleit testimonial ov their regard. A silver kup woz then prezentet, with apropiet adresez, tu each ov the jentelmen who had akted az amaniuensez.<sup>(1)</sup>

Mr Clowes woz so overhwelmd bei this unekspektet akt ov keindnes, that he woz unabel tu uter a singel wurd in replei. The same woz the kase with wun ov hiz asistants, but the uther, having more teim tu kolekt hiz thoughts, aknoledjd the gift in a spirited speech.

At this meeting the folowing Deklarashon woz made :—"We, the underseind, being met at Hawkstone Park, for the purpos ov cherishing gud-wil and chariti, ar unanimus in adopting the folowing Deklarashon ov the Manchester Soseieti, az eksprest in their last Aniuul Report, and konseev it may be advantajus tu the interests ov the New Church that it may be adopted universal, nameli :—

"That all ought tu be regarded az memberz ov the Lord's

1. J. W. Salmon, Esq. and Nathaniel Shelmerdine, Esq.

New Church, who beleev in the sole diviniti ov JESUS CHRIST, and in the internal sens ov Hiz HOLI WURD, az reveald tu Hiz servant Emanuel Swedenborg, and who liv a leif akording tu the Dekalog, bei shuning evilz az sinz agenst thát great and holi God; and that everiwun ought tu be left at perfekt liberti tu uze hiz own eksternal formz ov wurship, hwether in the Establishment or out ov it, and thus be jud from hiz leif and konversashon, rather than from seremoniüs obzervansez.' "

In the evening ov the same day, the Kumpani red the *Christian Observer's* kritisizm ov Clowes's trakt, "A fiu plain anserz tu the Kwestion, Hwei do you reseev the Testimoni ov Baron Swedenborg?" and the report rekordz their satisfakshon that the Editerz kud feind no stronger argiuments agenst thát publikashon. Mr Clowes, houeever, repleid, and defended himself agenst the *Observer's* charj ov abeting *Deïzm*, *Sosinianizm* and *Sabelianizm*, and the reproach for kontiniuing tu ofishiate az a benefist klerjiman in the Church ov England, hweil holding and promulgating the doktrinz ov Swedenborg. Hiz "Leterz tu the Editerz ov the *Christian Observer*," wer publisht in Desember this year. In them he argiuz that ther iz no such kontradikshon between the doktrinz ov Swedenborg and thozе ov the Church, fairli interpreted, az tu render a separashon from her komiunion beinding on the konshens. The Church rekog-neizez the Diviniti ov Christ, and a Triniti in Uniti; so duz Swedenborg; the Church teachez the nesesity and merit ov the suferingz and deth ov Christ; so duz Swedenborg. Ther iz no obligashon upon a klerjiman tu interpret theze doktrinz in wun partikiular maner. "Konserning *Justifikashon bei faith alone*, it haz been proovd that the Church ov England iz at varians with herself on this subjekt; sins, housoeever in her Artikelz and Homiliz she may pres such a doktrin, yet in her Liturji, it iz plain, she enforsez the doktrin ov justifikashon *bei chariti and gud wurks*. Ei konklude, therefor, that mei pekiuliar viuz ov the doktrinz ov Kristianiti suplei no konshienshus reason for kwiting mei stashon and ofis in the Church ov England, but on the kontrari beind faster upon me the weighti obligashon ov submitting tu the reluktansez ov preivet jujment, rather than disturb the Church with sizm, giv berth tu a sektarian spirit, and remoov meiself from the sfere ov usefulness in which the Divein Providens haz been pleazd tu plase me. And ei wil venturi tu asert yet further, that if your rule ov skrupiulus konshens wer tu be jenerali apleid, and all the bishops and klerji

ov the Church ov England wer kompeld tu submit tu its authoriti, the Church wud soon be left destituit ov her ministerz; sins it iz mei ferm beleef, that ther iz skarseli tu be found a singel klerjiman in the United Kingdom, who iz in *all* respekts perfektli satisfeid az tu the ekzakt rektitiud ov the doktrin, the disiplin, and wurship ov the Church in hwich he ministerz."

He then goez on tu show the unskriptiural and sandi foundashon on hwich the so-kalld Evanjelikal skool, ov hwich the *Christian Observer* woz the organ, atempt tu bild the Kristian Church.

"If ther be wun sein more signal and tremendus than anuther ov the darknes hwich at this day overspredz the fase ov the Kristian Church, and konsealz from its viu the breit leit ov the eternal Truth, it apearz tu me tu be this, that after the multipleid and ekspres deklarashonz ov the sakred Skriptiurz on the point ov justifikashon, it shud stil be maintaind bei eni who profés tu beleev in thozе Skriptiurz, that *man iz justifeid bei faith alone*. For let us hear nou hwot the sakred Skriptiurz say on this veri interesting subjekt, and hweil their authoriti determinz the kwestion in ajitashon, let it seilens all the vain reasoningz ov ignorans and eror. Ei shal onli adiús the folowing pasejez out ov a thouzand hwich meit be adiúst: 'Ever tree hwich bringeth not forth gud FRUIT iz hiun down and kast intu the feir.' Matthew 7. 19-21." Then folow a number ov uther teksts, proving that men ar jujd and reworwd *akording tu their wurks*, az in Mat. 16. 27; Rev. 20. 12, and meni uther plasez. After lamenting the bleindnes kauzd bei perverting and folsifeing the Truth, the reiter goez on: "It iz evident then, from the universal tenor and testimoni ov the Wurd ov God, that *justifikashon bei faith alone* iz an artikel ov beleef hwich haz no ground ov truth tu stand upon, being wun ov thozе vizhonari and pernishus tenets hwich abound more or les in all korupt churchez, and hwich the Savier ov the wurld repobates in thát strong rebiúk tu the Jewish rulerz, hwere he sez, 'Ye hav made the Wurd ov God ov nun efekt bei your tradishon;' and agen, 'Houbeit in vain do they wurship me, teaching for doktrinz the komandments ov men.'"

Theze leterz ar dated Manchester, Desember 8, 1806.

Diuring the same year, a diskushon aroze on the kwestion, With hwot Bodi did the LORD reiz from the sepulker? Az the Lord apeard tu be, laik eni uther man, in a material or erthli bodi, and it woz konsiderd imposibel that enithing erthli kud

asénd tu Heven, bekum invizibel, or apear in a room, "the doorz being shut," stil les, bekum aktuali *Divein*, az Swedenborg teachez, it woz held bei sum, that the krusifeid Bodi ov the Savier woz disperst, hweil in the sepulker; and bei utherz, that it woz disipated or konsiúmd in Hiz asenshon, az meit be imajind tu hav been the kase with the bodi ov Elijah. Utherz, on the kontrari, held that the LORD, being the ALMEITI KREATER Himself, kud, and did uneit in Hiz manifested Person everi order and degree ov ekzistens, doun tu the elements ov hwich the material univers iz formd. Clowes apearz tu hav held this viú, and that the Lord's Bodi woz material, hwen entoomd in the material wúrd; but he sertenli never regarded it, az sum hav supozed, <sup>(1)</sup> az "*mereli material*." On the kontrari, he taut that "the Bodi hwich the Lord had from the muther Mary, woz suksesivli put of, until He bekame no longer her sun; hwerefor He kalld her 'Wuman,' tu intimate that He woz no longer her sun, but woz, bei nativiti az wel az bei konsepschon, the Sun ov God. The Bodi, then, in hwich the blesed *JESUS* apeard after Hiz rezurrekshon, had an immediet Divein orijin, being formd suksesivli from a Divein soul, and thus partaking ov Divein kwolitiz, hwich kompleteli distingwisht it from all uther bodiz, hwether ov men or anjelz."

The kwestion having given reiz tu much kontroversi, an Adrés woz isiud bei the Soseieti at Manchester, no dout drawn up bei Clowes, seting forth hwot Swedenborg had riten upon the subjekt; prooving that "*the Lord roze with Hiz hole Bodi hwich He had in the wúrd, and left nuthing in the sepulker*;" and that He woz nevertheles DIVEIN even tu "*Hiz veri Bodi*." The difikulti ov the debate probabli lay in the imposibiliti ov setling hwot each parti understud bei *mater* and *materialiti*. The konkluzhon ov the Adres iz in Mr Clowes's karakteristik steil, and wil be regarded bei meni readerz az its most edifei-ing part:—

"Tu konseev fuli the preseis natiur ov the REDEEMER's Divein Bodi, transendz perhaps all feineit aprehenshon. But if it kanot be perfektli konseevd, it may be peiusli adored, az kontaining in it *all the fulnes ov the GODHEAD*, and being the onli Mediú ov aproach tu and ov operashon from the hiden DEITI. May the readerz ov the New Jerusalem veritiz profit bei this truth, and seek rather tu adore in humiliti, than tu

1. Mr Mason's pamflet on the "Non-materialiti ov the Lord's Bodi," p. 4.

spekiulate with sutelti, being kontent tu nó that their Gon, bei bekuming inkarnet and asiuming a natiural and rashonal Hiumaniti, dwelz nou in a Divein Bodi, and that in and through thát Bodi he rulez heven and erth, and givz eternal leif and salvashon tu all thoze who in true repentans beleev in Him, and kum untu Him. But stil in thát Bodi He iz, and ever must be, the INKOMPREHENSIBEL, az being the INFINIT and the ETERNAL."

At the Hawkstone Meeting Mr Clowes never akted az Prezi-dent. He woz free tu enter intu the diskushonz, and natiurali tuk the leading part; being rekogneizd bei all az the cheef kounseler and ekspozitor. The sentiments submitted tu the Meeting wer previüsli drawn up bei him in the form ov rezolu-shonz, with the konkurens ov two or three ov the uzhuual atenderz. The erli Reports ar ful ov hiz karakteristik steil. (¹)

A reminisens ov the Hawkstone Meeting in Clowes's teim haz lateli kum intu the reiter'z handz, hwich he takes the liberti ov inserting. It iz bei an old ladi ful ov leif and animashon at the aje ov 87. She sez she woz askt hwen a gerl tu atend wun ov the Hawkstone Meetingz, and being fond ov soseieti and vareieti ov kumpani she aksepted the invitashon. She sed, "Oh! yes, ei'l kum, but ei don't wont tu hear you Swedenborjians talk. Ei shal hav a litel room tu meiself." "Veri wel," sed the inveiter, "but you'l just kum in and see the parti." "So, in ei went," kontiniuz the ladi, "and there! —there at the hed ov the tabel ei saw a man with hweit hair, and the fase ov—an anjel! He woz the Reverend John Clowes, a man adored in hiz parish, tho hiz viuz wer not leikt bei meni. Ei sed, 'Kum, ei must hear hwot sort ov relijon kan make a man leik this.' So ei sat down. Wel, ei kan onli tel you mei litel room woz never uzed! Ei stayd tu all the meetingz. Ei began reading Swedenborg's reitingz and ei hav red them ever sins. But ei luv all relijonz. Ei luv the Roman Katholiks; mei muther woz wun, and ei luv our old Church."

At Hawkstone Mr Clowes woz the leif ov the parti, in its soshial interkourse and amiuzment, az well az in the diskushonz. He greatli enjoid the walks and talks in the Park, and the songz and himz sung in its biutiful gladez, and he leikt tu notis the

1. The Editor haz the komplette sereez, with the ekeepshon ov the Report for 1820. He wud feel obleijd tu eni wun pozasing thát report for a kopi ov it, either printed or MS. on the same seizd paper, tu komplette hiz set.

katel gathering in a ring round the parti, az if dispozed tu join in the spirit ov thankfulnes and afekshon, and tu prais, in their way, the gud Being, who feedeth and bleseth all.

Amung the selebrated personz who had vizited and ekstold the seneri ov Hawkstone Park woz Dr Samuel Johnson, ov whom Mr Clowes obzervd, "Dr Johnson lukt at the gloomi seid ov hiumaniti: he did not viu it in its konekshon with the Deïti and anuther wurd. Yet he alwayz seemd tu hav the dezeir ov gud, and the dezeir ov gud iz gud. Men ov hiz unkomon talents ar leik men ov ekstraordinari heit, who ar shown about az a seit: all ar gazing at them; but shureli they kan enjoi no satisfakshon from thát. It iz ekwoliti that konstitiuts kumfort."

Reginald Heber, whoze himz wer meni yearz afterwardz sung at Hawkstone, woz rektor ov Hodnet, and a frekwenter ov the Park most ov the teim the meetingz wer held there diuring the leif ov Clowes. It duz not apear that they ever met. The parti, or thoz who remaind over Sunday, jenerali atended the morning servis at the vilej church ov Weston, near Hawkstone In, hwere the Rev. Bryan Hill ofshiated. The sekond Report rekórdz that on Sunday morning Julei 5, 1807, "all the kumpani atended Divein servis in the chapel ov Weston, and in the afternoon at Sir Richard Hill's domestik chapel, hwere an ekselent sermon woz preacht bei the Rev. Bryan Hill, bruther ov Sir Richard. After divein servis the kumpani wer inveited in the handsumest maner, bei Sir Richard, tu partake ov sum refreshment in hiz hous, on hwich okazhon they wer heili gratifeid bei the kondesending and obleijng maner with hwich they wer reseevd and entertaind bei their jenerus host."

Ther kan be litel dout that this atenshon woz mainli diu tu the ekzolted karakter and prezens ov John Clowes.

## CHAPTER 9.

*Home Leif and Konversashon.*

The "*leif ov pouer*," hwich imprest the youthful De Quincey, at the same teim that he imajind hiz saintli frend a relijus rekluse and vizhonari, woz the best evidens ov the rare kombi-nashon in John Clowes ov heavenli motivz aktig in a useful leif. Akording tu the wurd'z eideaz ov aktiviti he kud hardli be kalld an aktiv man; yet hiz laborz wer reali iméns and inses-ant: he woz no more a mere kontemplativ saint than he woz a mere bizi man ov the wurd. Okiupeid az he woz cheefli with the pen, he did not alou hiz zeal for relijus and intelektual labor tu prevent the nesasari kare ov hiz bodili helth; without hwich he niú that the greatest mental pouerz must be komparativli useles. He never faild tu take daili ekserseiz in the open air, woz kareful tu maintain regulat and temperet habits, and woz a patern ov order and klenlines in hiz person and hiz hous. Punktual az klokwurk, he woz nevertheles free from unreason-abel striktnes. He orderd hiz afairz with great prudens, and woz thus enabeld out ov a moderet inkum to kontribuiet liberali tu the relijus and charitabel objekts he had at hart. He woz kareful not tu burden himself with pekiuniari karez. Part ov hiz preivet fortium konsisted ov houzez, and trubel having okurd more than wuns about tenants and repairz, "Ah!" sed he, "ei shal soon get rid ov you," and he parted with them tu thoz who had lezhur for such biznes.

He disleikt lending muni. He sed he had wuns lost hiz muni and hiz frend, and he did not wish tu looz eni more frendz. In this, az in everi uther kase, he akted on prinsipel, regardless ov hwot meit be thought ov him. "The man ov the wurd," sed he, "dependz on opinion for hiz hapines: *komponimur ex rumore*."

Fiu men, however, hav had more devoted frendz and admeirerz than John Clowes. Even thoz opozed tu hiz theolojikil viuz, and thoz utherz who, agreeing with them, komplained that he wud neither lead nor folow them tu pastiurz niu outside the pale ov the Old Church,—all revered hiz piur and lofti karakter. Nor woz the hei esteem in hwich he woz held bei hiz frendz konfeind tu preivet individualz. Hwen Mr Pitt had reziúmd ofis in 1804, Baron Graham, unnón tu Clowes, menshond him tu Lord

Camden, then Kolonial Sekretari, az a klerjiman wel kwolifeid tu grase the Episkopate. Lord Camden repeated the rekomen-dashon tu Mr Pitt, who soon afterwardz oferd an Eirish bishoprik tu Clowes's akseptans. The ofer woz made through Baron Graham, tu whom Clowes repleid that he felt deeppli obleijd tu hiz erli kolej frend for so keind a menshon ov hiz name; but that he kud onli return the anser he wud hav given tu the King in person if he had been sent for tu St James's: "Pleaz your Majesti, ei hav but wun favor tu ask, hwich iz, that your Majesti wil grashusli permit me tu spend the remainder ov mei dayz among mei kongregashon at St John's."

How much he woz beluvd bei thát kongregashon the tablets in hiz church stil testifei. But it woz the same with all who niú him. Ther woz a sfere ov saintli influens about him, kweit diferent from sanktimoniúsnes; a sfere ov heven-dereivd luv tu all men, kombeind with spiritual intelijens from the same sourse, that was felt bei all, old and yung, hei and low aleik. Wun ov the fiu stil left who remember him az the keind frend ov their cheildhud, thus reits:—"Mei rekolekshonz ferst and last ar ov a man venerabel, grashus, tender and weiz. All, yung and old, wer moovd and drawn tu him bei the influens ov hiz luvig wizdom: he woz so gud and jentel. Hweil at mei muther'z, he wud okazhonali ekspound the Wurd, not onli tu the famili and a fiu frendz, but tu the servants, and sum peius wurkmen and utherz emploid bei us. And tho theze peepel wer akustomd tu a relijus frazioloji miskalld Evanjelikal, yet they had earz tu hear hweil he preacht more plainli tu them the Lord in whom they beleevd."

Hiz own servants wer devoted tu him, and wer treated bei him with fatherli konsiderashon. He wud speak with fervor ov hiz faithful valet Charles, "Oh! that ei kud serv mei Master with the devoshon and fideliti this faithful kreatiur showz tu me!" Charles used tu atend hiz master on dark neits tu the Kofi-meeting, bearing wun ov the hiuj lanternz ov the period; ther being no street-lamps. Theze meetingz wer kompozod ov jentelmen onli: ladiz wer supozed tu hav uther gifts and dintiz than theolojikalk diskushon. At a diferent keind ov meeting, hwen ladiz wer present, at hiz master'z own hous, Charles met with a sad katastrofi. Handing tea in a servis ov chois old cheina, hiz fut kaut in sum impediment, and the valiabel servis woz broken. All eiz wer turnd in simpathi towardz the host: but no sein ov veksashon woz seen. He kalmli sed, "Let pashens

hav her perfekt wurk," and then rezümd the konversashon.

A ladi who livd near the rektori had a litel maid from the parish skool, who, hwenever she opend the door tu the rektor, wud tuch hiz koat az he past. She sed it did her gud even tu tuch the koat ov such a man. At the skool she had lernd sum Prayrz bei Mr Clowes, and hwen she kame tu liv in this famili she taut the yung ladiz thozе prayrz, and they sed them with her. Wun ov the ladiz, who haz keindli supleid theze partikiularz, rememberz walking in the Hwitmunday skool proseshon, hwen the St John's skoolz wer heded bei the Reverend John Clowes.

Nobel in person and bearing, he komanded the respekt even ov thozе who had litel apreshiashon ov hiz interior wurth. "Duz he not luk leuk an old nobel?" sed wun ov hiz klerikal brethren at a meeting at the Kolejiet Church at Manchester. A man so gifted, and with manerz the most engajing, kud not fail tu be an objekt ov admirashon with ladiz; and he woz sertenli wun ov their most respektful az wel az afekshonet admeirerz. Hwenever he vizited at Mr Hornby's, hwere the hous woz jenerali ful ov kumpani, the yung ladiz at parting used tu prezént themselvz for a kis: this, houeever, woz late in hiz leif. At an erlier period he woz onli saved bei a teimli worning from a severe woond ov the hart. Viziting at a frend's hous in Yorkshire, he met a veri fasinating yung ladi, with whom he soon bekame deepli imérst in most interesting konversashon; atended her tu a Sunday-skool hwich she patroneizd, and afterwards tu church. It woz evident that he woz fast bekuming enamord; hwen hiz frendz thought it reit tu apreiz him that the yung ladi woz alredi engajed. This, ov kourse, put a stop tu eni viuz that he meit hav utherweiz entertaind; but not tu frendli interkourse. The ladi afterwardz bekame wun ov hiz korespondents, and remaind so az long az he woz kapabel ov reiting; frekwentli konsulting him on literari and uther subjekta. (1) Meni yearz after she had bekum a weif, Mr Clowes hapend tu be in kumpani with a fizishan who menshond her name. "Hwot!" sed Clowes, "do you nó Mrs Fletcher?" "And do you nó her?" rejoind the uther; upon hwich they both sprang from their seats, and graspt each uther bei the hand, az felow-sufererz from the same shaft.

1. This estimabel and gifted wuman woz Mrs Fletcher, wun ov the intelektual serkel at Edinburgh, and muther ov the weivz ov Sir John Richardson and Dr Davy, the bruther ov Sir Humphrey. Her own akount ov Clowes wil be found in the nekst chapter.

Nowun wud hav taken him for an old bachelor at eni teim. On ferst akwaintans, the fakt ov hiz being singel woz past beleef. A leivli wuman wuns ralid him on the subjekt: "Ei am shure you ar marid; hwere iz your weif?" He parid the joke with a laugh: "She iz in heaven," sed he. "Do you nó," he kontiniud, "we hav a meeting everi Munday neit at Manchester tu diskús the hevenli doktrinz? but we do not admit ladiz!" "Ah! nou," she rejoind, "if thát hous hwere you meet kud be seen in the spiritual wurd, ei dare say you wud see it kuverd with snow." This repartee pleazd him greatli.

He used tu say that after he had bekum akwainted with the reitingz ov Swedenborg, he had never met with the ladi who wud siut him. With thoze who wer not seriüslí disposed he kud hav no komiuniti ov feeling; and thoze ov a relijus kast wer jenerali too gloomi in their noshonz tu be abel tu make hiz leif kumfortabel. Hwen prest bei a klerikal frend, who kontended that everi man having the meanz woz bound tu enter wedlok, he objektet that serkumstansez meit prevent; hwich the uther deneid. Clowes urjd the kase ov a yung kupel on the verj ov matrimoni, wun ov them being remoovd bei deth, and the uther so fild with lasting sorow az tu be unabel tu think ov anuther partner. "A most ungodli sorow," rejoind hiz frend.

Clowes considerd the luv subsisting between man and wuman tu be under the speshial protekshon ov Heven: and that, az on wun hand, it may be instrumental in degrading hiiman beingz tu the level ov brutes; on the uther, it may, bei being uneited with its Divein orijin, under a truli konjugal union, be ekzoltet tu the heiest order ov afekshon between them. He kud not bear tu hav it treated leitli and unwurthili.

"Ser," sed a yung admeirer ov the mistiks, at the end ov a long and rather boastful tale ov the ekzoltet enerji ov hiz inward attainments, "ei hav gaind a great viktori: ei hav prayd away the luv ov the seks." "Then mei dear frend," sed Clowes, who had lisend so far without interrupshon, "Ei hav onli wun rekwest tu make—that you wil go home and pray it bak agen."

Being askt hwot woz the best sekiuriti for matrimonial hapi-nes, he anserd, "A leif akording tu the komandments; for," sed he, "before you kan hope tu be a gud huzband, you must bekum a gud weif, bei forming in yourself individuali thát church ov holines and order, hwich, in referens tu the hole bodi ov such individual churchez, iz kalld the Breid, the Lam'z weif.

And," aded he, "if you wish for a gud weif, your safest kourse iz tu pray for wun."

Tho not blest with a weif himself, he woz seldom without female soseieti dear tu hiz hart. Hiz hous woz kept for a number ov yearz bei hiz sister, tu whom he woz ferventli atácht. Hwen her mortal kourse kame tu a kloze, the évént seemd tu him the los ov hiz all. Hiz afikshon woz so great az tu threaten tu kast a shade over the rest ov hiz leif; but from this he woz unekspektedli reklaimd hweil attending her funeral; for, hweil lukiŋ into the grave, and bereft ov kumfort, he woz roudz bei a vois abuv him, saying, "She iz not there: she iz here." Upon hwich hiz letharji prezentli forsúk him, and hiz uzhuál cheerfulness soon returnd in ful forse.

Hweil she woz leíŋ on her deth-bed in the last staje ov weaknes, he woz surpréizd wun day tu obzerv her sunken kountenans kindel, her featiurz bekum fresh, and her vois uter in a vigorous tone such a profiuzhon ov edifeíŋ kounsel, az left him no dout that an anjel spoke through her. He afterwardz endeavored tu put on paper the substans ov hwot she had sed, but the dokument haz unfortiunetli been lost.

After hiz sister's deth, several ladiz in turn tuk charj ov hiz hous, and kontributed much, bei their wel-stored meindz, tu cheer hiz dekleíŋŋ yearz; hweil he, on hiz part, enleivend and instruktet them bei hiz edifeíŋ konversashon and leif. Sumteimz he akumpanid them tu the sea-seid, and alwayz, at home and els-hwere, turnd éveri insident tu gud akount. At wun ov the ínz hwere they stayd, the cheez woz komplaind ov az tasteles. "We must brooz it," sed he, presíŋ the pees on hiz plate with a neif; "we must brooz it, and then the flavor wil kum out. We ar all just az tasteles, til we hav been broozd." Food often aforded him mater for thankful and instruktiv remark, espeshiali buter and huni, hwich he jenerali ate at brékfast.

In dreívŋ along the road, he pointed tu a feeld ov korn waving in the breez. "Do you nó," sed he, "that the moshon iz nesesarí tu reipen the grain? It iz the same with ourselvz: we shud never be prezervd in helth or kum tu matiuriti, unles we wer frekwentli shaken bei the windz ov adversiti; we must be bent from our natural tendensi bei the blast ov spirítual treíalz."

Sumwun having eksprest admirashon ov the charmz ov spring az siuperior tu thoze ov autum, "Hwot!" sed he, "do you prefer thingz in an imperfekt state? the promís tu the performans?"

A ladi who had been keeping hous for him, on her way home woz traveling alone in the staję koach, hwen a man handkuft and garded woz thrust inleid. She felt much alärm, hwich woz not lesend on lerning that he woz a desperet felon who had broken from jail and woz nou on hiz way bak. After a hweil she found herself abel tu pray for him; hwen a peesful kalm tuk pozeshon ov her meind, and she regarded him no longer with dred, but with kompashon. She sent an akount ov her jurni tu the ladi who had taken her plase in atending on Mr Clowes; feelingli kontrasting the chanje from the soseieti she had kwited tu thát in hwich she traveld. "Hwot do you think?" sed the uthér in her replei, "hwen ei red your leter tu Mr Clowes, he sed nothing! he onli titerd!" No dout he woz pleazd tu lern that hiz late kompanion had nón hwere tu aplei for help, and had found it in the our ov need. Who kan say that she meit not be the providenshial meanz ov softening the hart ov the poor kreatiur so stranjeli brought intu her kumpani?

Keind and konsideret tu everibodi, and unafektedli tolerant ov their diferent relijus sentiments, Mr Clowes woz fearles in ekspozng doktrinal erorz, hwenever publik diuti kalld for such ekspozhur. Hiz sinseriti and chariti sekiúrd him the luv and respekt ov the gud ov all klasez. Hannah More and Wilberforce, tho avérs tu sum ov hiz viuz, had a sinsere regard for him. "Ei think, Mr Wilberforce," sed a near relashon, in Clowes's prezens, "we must konklude that Jesus Christ iz the onli God." "Oh!" repleid Wilberforce; veri gravieli, "ei kan onli take Skriptiur az ei feind it." Clowes, in relating the insident, sed, "Wilberforce iz a weak man; but hiz afekshonz ar ekselent: he wil be in the niu heaven at last."

Deiametrikali opozed in sentiment tu the Unitarianz on the Korner Stone ov Kristianiti, he woz yet kordiali esteemd bei them. He niú hou tu distingwish between inadekwet kompreshon and the wilful rejekshon ov truth. But hwen rouzd bei the efforts ov their Manchester champion, Grundy, he refuted their erorz with unsparing hand, in hiz "Leterz on the Divein Person and Karakter ov JESUS CHRIST."

He used tu remark that most ov the men ov hiz teim who wer distingwisht for seientifik pursiúts deneid the Diviniti ov the Lord; az Priestley, Watson, Milner, and Beddowes. Dr Priestley, he sed, beleevd that our Savier woz stil living in obskuriiti upon the erth; that he had so kontiniud sins hiz rezurrekshon, and wud shortli apear and kondúkt the Jewz tu Palestine.

Watson, in adverting tu the Diuk ov Grafton's relijus opinionz, haz disavoud Unitarianizm. Clowes sed, "hiz meaning woz this: he woz not a Sosinian; but he woz an Arian. He told me, after reading a pees ov mein on the sole Diviniti ov our Lord, that Skriptiur woz with me; but he woz stopt bei a metafizikal difikulti ov hiz own, hwich he had taken from Locke. Ei gave the man kredit for hiz feelingz, in lukiing forward tu the teim hwen theolojikal akrimoni shal be swolowd up in evanjelikal chariti."

Clowes thought Milner shalow, and fonder ov dispiút than ov truth. "Ei woz wuns," sed he, "in kumpani with him and Wilberforce and sum more at Hull, hwen the Kolekter ov Kustomz kalld tu ask Wilberforce about the konstrukschon ov an Akt ov Parliment. Wilberforce gave hiz opinion: Milner objektet tu it; and karping at wun wurd, then at anuther, he anoid the hole parti for a ful our. A teirsum fellow! ei hartili wisht him further."

He had a diferent opinion ov Milner's kontemporari, Dr Coulthurst, Vikar ov Halifax, whom Watson selebrates for having kept, with Milner, the best akt in the Diviniti Skoolz hweil he prezeided az Rejiius Profesor. "Coulthurst and Milner—*Arcades ambo*." Clowes woz fond ov teling the folowing stori. "The doktor woz in the habit ov reading Swedenborg, unnón tu hiz weif, who woz a staunch Hei Church wuman. After a hweil hiz kiuret kame tu her in a busel, with the informashon that the doktor red Swedenborg. Mrs Coulthurst, on her huzband's return, told him hwot she had herd, with great konsern. 'Wel, mei dear,' sed he, in a cheerful tone, 'az you hav found out the sekret, ei wil giv you four veri gud reazonz for reading thozе wurks: in the ferst plase, they teach me tu nó and luv mei God more than ei did; in the nekst, they enabel me tu understand the Beibel az ei never did before; in the therd plase, they indiiús me tu lead a more holi leif; and in the last (taking her bei the hand), they make me luv you beter.'"

With Coleridge, Clowes never kame intu direkt personal komiunikashon. He referz tu him in sum ov hiz leterz,<sup>(1)</sup> and wuns reseevd a leter from him, hwich he prodiúst at hiz weekli meeting. "If you wil giv me leav," sed he, "ei wil read it tu you, for ei am told it iz veri fein." The reading woz folowd bei a jeneral seilens, til a jentelman askt tu hav it red agén; hwich dun, Clowes found the kumpani stil eeing him with bewilderd

1. See leter tu Mr Tulk, 22 April, 1824.

luks. Az wun ov them afterwardz sed, they wer "leik the children ov Israel at the ferst seit ov the mana, they *wist not hwot it woz*." Coleridge, tho interested in sum ov Swedenborg's viuz, woz too dreami tu aksept them in their praktikal bearing on leif. The simplisiti ov the New Jerusalem doktrinz, az Clowes remarkt, "woz not in unison with the multiplisiti ov eideaz floating in tiiumultiuus diskordans in the meind ov the Filosofer-poet." Coleridge wud hardli hav aksepted Clowes's viuz, either on the pouer ov the mere intelekt in relashon tu divein subjekts, or on the valiu ov great konversashonal pouer. Clowes's obzervashonz wer theze:—

"Sum hav atempted tu giv a matematikal demonstrashon ov the bëing and atribiuts ov God; but the matematikal proof iz for the bodili sensez; the moral proof tu the meind iz much heier."

"It iz a greater thing tu *hear wel* than tu *speak wel*; and the reason iz plain, bekauz tu *hear wel* impleiz the ekserseiz ov the *wil and afekshonz*, hwereaz tu *speak wel* impleiz onli the ekserseiz ov the *understanding and its thoughts*. *Hwether iz greater, he that siteth at meat, or he that serveth? Iz not he that siteth at meat?*"

An ekselent feeling subsisted between Clowes and the Methodists. He valiud them espeshiali az peioneerz tu prepare the way, bei an orderli kondukt, for the resepsion ov thozе heven-desended truthz, hwich he wel niú kud flurish onli in unison with an orderli leif. But on bëing askt hiz opinion on the jeneral efekt ov their sistem, he sed, "They hav brought you out ov the land ov Egypt *intu* the hous ov bondej." He had no relish for sour fruit. He remarkt that the reitingz ov Fletcher, ov Madeley, "never kud be red with satisfakshon; so much harshnes and veiolens."<sup>1</sup> He woz a veri peius man; but too self-aktiv; yet he sed the true mediúm woz between the dreiving Methodist and the stil mistik." Clowes's trakt, ritén in 1802, "A Deialog between a Churchman and a Methodist on the Reit-ingz ov Barou Swedenborg," iz a model ov kontrovershial argument, free from all asperiti and unfairnes. It beginz with this "Advertizment"—"The Editer ov the folowing Deialog wishez tu akwaint the reader, that having pend it doun from memori sum

1. Southey, on the kontrari, sez, that "if ever true Kristian chariti woz manifested in polemikal reitingz, it woz bei Fletcher ov Madeley." Both he and his weif wer parshial beleeverz in Swedenborg. See Noble's "*Appeal*," and White's "*Leif ov Emanuel Swedenborg*."

ourz after he had the plezhur ov hearing it, he kanot be pozitiv that he haz prezervd the ekzáktt ekspreshonz uzed bei the speakers; but this he kan ventiuur tu say, that he haz not mistaken their sentiments and eideaz, and he flaterz himself that az tu the langwej, too, it duz not er much from the orijinal. It did not apear in the kourse ov konversashon that the argiuments advanst bei either parti made much impreshon on the uther; and in this respekt the debate seemd tu end, az most uther debates ov the same sort jenerali do, in unchanjed and konfermd opinion on both seidz. Nevertheles it must be aloud, tu the kredit ov the dispiutants, that they never wuns lost their temper, tho they spoke with freedom, and sumteimz with seeming asperiti; and that, kontrari tu the komon maner ov terminating such a kontest, tho veri worm kumbatants, they parted veri gud frendz. It iz left tu the reader's kooler jujment tu descid hwich ov the partiz had the advantej in the argiument."

Clowes held that theatrikal entertainments, leik everithing els, ought tu be jujd, not from their abiús but from their use, if properli kondukted; and he woz inkleind tu beleev that under reit manejment they meit be made a meanz ov enkurejing moral vertiu and diskurejing veis, if not ov promoting the kauz ov relijon. He strongli objektet, therefor, tu thát unkwolifeid senshur ov the Staje, hwich woz uzhuul amung relijus peepel, and hwich wud lead tu its destrukshon, and rather rekomended such a piurifikashon and reformashon az wud make the theater a meanz ov publik instrukshon. Hou litel he aproovd ov its aktiual state may be gatherd from the folowing leter riten from Manchester in Desember, 1804. It aludez tu the performansez ov the boi akter, W. H. Betty, whoze prekoshus jeniús had lateli begun its short-leivd run ov popiulariti. The deskripshon given iz konfermd bei a notis in the *Times*, ov 30 Nov., 1804, hwich states that ekstraordinari prekaushonz had tu be taken "in konsekwens ov the great konfiuzhon that haz taken plase, wherebei the leivz ov meni personz hav been endanjerd." (1)

"We hav had here ov late, ei nó not hwot tu kall him—hwether enchanter or majishan, or both—wun komonli nón bei the name ov Yung Roscius; who haz so far suksceeded in hiz pouers ov fasinashon, az tu gain an enteir asendansi over the

1. Betty iz aluded tu in the *Rejected Adress*, in "The Baby's "Debüt:"

Ei-v nón the day hwen brats not kweit  
Thirteen, got fifti pounds a neit.

He deid in 1874, ajed 83.

meindz and bodiz and pursez ov almost everi deskripshon ov personz in this larj toun and neighborhud. At the plase hwere he ekzibits, it woz at wuns awful and astonishing tu see the mob on the outside feiting and tearing each uther tu peesez for plasez ; hweil the most deliket ladiz, in the inseid, diuring the performans, had forgotten that they had lost their shooz and uther artikelz ov dres ; the most lerned and in uther respekts sensibel men rezeining their afekshonz and jujments tu hiz nod ; that it meit be thought he woz sum anjel kum down from heven tu teach lesonz ov the most subleim wizdom. Hwot the end ov all this inkantashon wil be, it iz difikult tu say ; but sertenli the begining iz not veri favorabel, and wun kanot help lamenting and regarding it az no veri auspishus token ov the state ov the publik meind, that mimikri shud be so suksesful in doing mischef, bei depriving men ov their sensez, wimen ov their delikasi, the poor ov their pitans, meni ov their helth, and all ov their preshus teim. And for hwot ? Tu see a boi ov therteen yearz ov aje strut the staje and jestikiulate ! Alas ! mei dear Ser, hwen ei see and hear theze thingz, ei kanot but weep over the foliz and foibelz ov mei felow-kreatiurz ; and rekolekting at the same teim another ekstraordinari Cheild about the same aje, who, hwen twelv yearz old, went intu the Tempel, and woz there found in the midst ov the doktorz, both hearing and asking them kwestionz, ei say tu meiself, Hou much hapier, and weizer, and cheaper, wud it be for mankeind tu atend tu this Cheild ! And hou sadli must they be fallen from a sens and persepschon ov the True, who prefer the majik ov the former !”

Clowes’s beleef in the ekzistens ov anjelz, and their instrumentaliti in the Divein Providens over human afairz, woz not the mere sentiment ov a creed. It woz real, rashonal, and praktikal. He beleevd, moreover, that partikiular anjelz wer apointed, from their speshial fitnes, tu minister tu partikiular personz and sosesietiz ov men. Traveling in kumpani with a frend towardz Nantwich, he woz obzervd tu be rapt in deep thought. Hwen hiz meditashon woz over hiz frend inkweird hwot had been its subjekt. He repleid that everi toun iz under the kare ov sum partikiular anjel, speshiali apointed for thát servis, and that hwen he kame in seit ov Nantwich, he had prayd that diuring their stay there they meit both be under the protekshon ov the anjel ov thát toun. If eniwun imájinz that in this prayr ther woz a dash ov Roman Katholik siuperstishon, he may ask himself, hwether thát, and uther siuperstishonz may

not be mereli mistaken and perverted formz ov truth, rather than baseles fabrikashonz. If anjelz kanot be emploid in hiu-man protekshon, even in eksternal danjer, hwot iz tu be konkluded from our Savier'z wurdz in ekstremity, "Thinkest thou that ei kanot nou pray tu mei Father, and he shal prezentli giv me more than twelv lejonz ov anjelz?"

"It iz wel," he obzervd, on a diferent okazhon, "tu konsider hou man shud kondúkt himself towardz hiz attendant anjelz. Tu disregard them iz rong; and yet we ar not tu ekzolt them. This wud be repulsiv tu them, az giving them the onor diu tu the Lord alone. We ought tu konsider them az our keind frendz, who ar instrumnts in the handz ov the Lord. Hwen they ar abel tu manifest themselvz eksternali, it wil alwayz be for the purpos ov ekzolting the Lord and Hiz Holi Wurd."

In the laik spirit, he remarkt ov soshial interkourse, "We shud behave tu each uther az the anjelz behave tu each uther. They inkreas our joi, and we inkreas theizr, bei *obediens and lov*. We may inkreas their joi, but we kanot kauz them sorow; bekauz hwen we turn tu evil, we leav them and get intu uther kumpani."

Mr Clowes often vizited Stroud, hwere he had konekshonz. The seneri ov that biutiful vali woz so ekzilarating tu him that at wun ov hiz vizits, lukiing at the grand viú from the top ov Rodborough Hill, he eksklamd in a transport, "Kan eniwun dei here?" Hiz keen relish for fresh air and fein seneri, woz, no dout, kept in ful intensiti bei having onli okazhonal and moderet gratifikashon at intervalz diuring hiz long rezidens in Manchester.

Sumteimz he kontiniud hiz jurni tu London and Brighton; enjoiing at the later plase the kumpani ov a widow ladi ov distingwisht konversashonal pouerz, and who had a remarkabli hapi way ov imparting a nolej ov the subjekts handeld bei Swedenborg. He used tu say ov this ladi, that she woz "a most inteligent and wurthi wuman, but too fond ov talking about her spiritual konfliktz, az tho they wer more greevus than uther peepel'z. We hav each ov us tu go through just az much az we kan bear."

"Man," sed he, on anuther okazhon, "haz nothing tu komplain ov. He haz ekwal advantejez in eni state ov the Church; if the opozishon tu gud iz great, the help iz great too."

He held St Paul's doktrin ov Predestinashon tu be true, in the sens that everi man iz born for a partikiular keind ov hapi-

nes, adapted tu hiz individuiel kapasiti, and that he kanot ekschanje it for another. The aposel deskreibz the Church ov Christ az a human form, and tu fil a plase in sum wun ov its memberz everi man iz born. "They who ar in the feet," sed Clowes, "kanot pas intu the hed; but they may advans tu the selestial degree in the feet; they may reach their inmost or therd heven. If, then, we ar prinsipeld in chariti, we shal enter intu and enjoi the gud ov all uthertz: az the least part ov the bodi enjoiz the gud ov the hole. It wil be imposibel tu envi thoez who ar heier."

Hiz deleit in children woz everihwere the same. He felt the hevenli influens more freeli through them than through their elderz. At the hous ov hiz widowd frend at Bristol, on the nurseri floor, surrounded bei the yungsterz, boiz and gerlz, he wud play and romp and laugh, leik wun ov themselvz. "Nou John, hwot a biutiful set ov teeth you hav! and here iz your poor old godfather, without a singel tooth in hiz hed!" "Ser," sed the boi, "you shal hav mein—take them everiwun."

"Hou kan you make such an uproar, children?" sed the muther, kuming intu the room, "Mr Clowes wil not be abel tu bear it."

"Oh! it's deleitful," sed he, "deleitful miuzik; pray don't interrupt us—go away—go away!"

Hiz vizits here wer teimz ov great and miutual deleit; the children luvd him az they wud an induljent grandfather, and no skoolboiz ever lukt forward tu the holidayz with more eagerness than hiz yoothful discipelz did tu hiz kuming. After hiz bodili departiur he seemd tu remain with them for several dayz, so vividli woz hiz prezens in spirit felt.

Such woz John Clowes, in whom the wizdom ov inosens and the inosens ov wizdom wer displayd in a degree rareli ataind in this mortal leif.

In him ei'v seen—hwot joi tu see!  
in diveineest union blended,  
an infant cheild's simplisiti  
bei a saje's strength attended.

## CHAPTER 10.

*Mrs Fletcher's Rekolekshonz.*

The delectifful Autobeiografi ov Mrs Fletcher haz been publisht sins the first edishon ov this buk. Mr Harrison had the plezhur ov her akwaintans, and herd from her own mouth sum ov her rekolekshonz ov hiz revered frend Mr Clowes. The editer takes the liberti ov inserting the folowing from the Autobeiografi :—

“ It woz in the winter ov 1788 that ei met at the hous ov the Misses Hutton at Tadcaster, the Rev. J. Clowes, Rektor ov St John's Church, Manchester. The bond between theze peius and primitiv old ladiz and Mr Clowes woz, ei beleev, their miutual admirashon ov the reitingz ov Emanuel Swedenborg. Altho ei kud not partisipate in their enthiuziazm for thát vizhonari reiter, ei think it woz from Mr Clowes's konversashon and reitingz that ei ferst became interested in the spiritual sens ov true relijon, or, in uther wurdz, felt its eksperimental truth; and ei wish here tu prezerv the folowing transkript ov the konversashon, hwich ei made from memori, after pasing the evening with Mr Clowes at Miss Hutton's. Several ladiz, sum ov the Methodist perswazhon, wer prezent. Hiz viuz hav alwayz appeared tu me tu kontain much ov the true spirit ov Kristianiti.

“ Being askt hiz opinion ov Mr Law's wurks, Mr C. sed, ‘ Ei red them, madam, with great diliens and much afekshon, and ei found that they tended tu prodiús a piur, holi, and peesabel frame ov meind, but ei found leikweiz that they diskwolifeid a man for the diuti ov hiz kalling. Ei kud not even go tu perform mei diuti in the church without feinding sumthing tu disturb me. This made me konjektur that all woz not reit in Mr Law's doktrin, and ei konseevd it tu be this,—that it iz admirabli siuted for the kontemplativ, but not for the aktiv leif ov man, inazmuch az it duz not bring the outward man intu enteir subjekshon tu the iner man; for man haz two leivz, or two beingz, in hiz veri best state hweil on erth.’

“ Speaking ov rejenerashon, Mr Clowes sed he konseevd the vizhon ov Jacob's lader tu aford a biutiful figiur on this subjekt, and that we shud do wel tu konsider that the desént woz a much more difikult and ardiuús task than the asént. The asént woz the dezeir ov nolej, or *the luv ov truth*, hwich makes us kleim the lader, that we meit nó God and the thingz ov Hiz kingdom; but hwen we hav reacht the top ov the lader it wil

avail us nuthing unles the *luv-prinsipel*, or the *luv ov gud* desénd with us, penetrate tu the veri botom ov our harts, and purj them ov all unklean afekshonz, so that the natural man shud akt under enteir subordinashon tu, and enteir konjunkshon with, the spiritual man. Thus iz the desént much more difkult than the asént, az it iz sed, 'And he dreamd, and behold a lader set upon the erth, and the top ov it reacht tu heven; and behold the anjels ov God asénding and desending on it.'

"Asking him hou we shud nó that we wer in a safe state without deseiving ourselvz, he sed 'Let us karefuli ekzamin hwot iz our deleit. If our deleit be in gud, then may we ser-tenli konklude that our state iz safe, bekauz all gud iz from God and the thingz ov Hiz kingdom."

"Hwen askt hwot he konseevd tu be the state ov the blessed, he repleid in a kalm but animated tone ov vois, 'Ei konseev the state ov the blessed tu be a total forgetfulnes or absens ov *self*, and tu konsist in beholding the gud and hapines ov utherz, so that everi individual wil enjoi the hole hapines ov heven.' He afterwardz sed, 'It woz a prinsipel ov the old law, that if eni man shud kil hiz neighbor unawarez, he meit abeid for a teim in the siti ov refuj. This he konseevd a biutiful figiur tu reprezent the mersi ov God. We often engaged in akshon from a prinsipel ov gud, but in the performans ov it wer overtaken unawarez bei sum evil or uncharitabel inklinashon. The gud prinsipel hwich at ferst operated woz from God, and this iz the siti ov refuj in hwich we may abeid until the enemi hwich thworted us iz overkum.' He aded, 'The state ov man iz a state ov absolute dependens upon God, and the most dezeirabel frame ov meind iz thát in hwich the Saamist sez, "Ei am poor and needi, but the Lord kareth for me."'

"Beíng askt hwot woz ment bei justifeíng faith, he sed, 'It iz tu be feard meni deseev themselvz in this mater. It iz danjerus tu rest our salvashon on the bare beleef ov the deth and suferingz ov our Lord. Thát iz indeed resting in the ferst attainments ov relijon. Beleef enleitenz the understanding, but it iz *luv* hwich regiulates the afekshonz and prodiusez obediens tu the komandz ov God, without hwich no man kan enter intu the kingdom ov glori. Wurks ar not in themselvz meritoriüs, but az beíng tests ov obediens; for without wurks the spiritual wurd wud stagnate.'

"'Ei konseev,' he sed, 'that the great evil ov leif areizez from a kontempt ov utherz in komparison with *self*. A strikt and

rezolute self-ekzaminashon, therefor, and suplikashon for Di-vein asistans, wil enabel us tu ekspeel this evil; for evil afekshonz must be ekspeld before we kan reseev gud wunz. Who wud put lamz among wulvz?'

"On being askt if he thought fear and dout ov the favor ov God konsistent with true faith, he sed, 'Most sertenli; for it iz imposibel tu areiv at eni degree ov favor with God but bei the state ov deep and sinsere humiliashon, hwich prodiúsez fear and dout, and hwich proseedz from a klear konsepschon ov the biuti and holines ov the Lord's kingdom. This iz, perhaps, the best state man kan be in, bekauz hweil he iz under the influens ov theze fearz he wil be kontinuali laboring tu grow beter, and be kontinuali dependent on God for grase and favor. This iz the kros hwich we must all bear if we wud be folowerz ov the Lam and partakers ov hiz kingdom. We ar komanded not tu rezist evil, for the feers and veiolent spirit ov opozishon hwich this rezistans wud demand iz hurtful tu us. Hwen evil asailments kum, our onli sekiuriti iz in our dependens upon God. He wil giv us strength tu overkum evil, though we shud perish in atempting tu rezist it. Everi man iz akording tu hiz own dezeir, for ashuredli the Lord wilz the gud and hapines ov all hiz kreatiurz. If a man say he dezeirz tu be beter, and that he iz unhapi bekauz hiz dezeir iz not fulfild, let not thát man be impashent; he haz begun tu bear hiz kros, and if he bear it pashentli, humbli waiting for a beter state, he wil sertenli obtain hiz dezeir. The gud he did, bekauz he saw it woz komanded, wil soon be hiz deleit; and tu deleit in gud iz the temper and dispozishon ov anjelz.'

"Ei reniúd mei akwaintans with this truli peius and amiabel man twenti yearz afterwardz, hwen on a vizit tu Miss Kennedy at Manchester in 1808. He woz much beluvd and onord bei the larj kongregashon ov St John's Church, and hwen he had been fifti yearz their rektor, they erekted in thát church a marbel tablet, with a desein and inskripschon ekspresiv ov the afekshon ov hiz flok towardz him, and ov their gratitiud for hiz laborz ov luv in the promoshon ov Sunday Skoolz, and in the moral and relijus edukashon ov the poor. Soon afterwardz he remoovd tu Warwick, hwere ei saw him agen in 1829. He told me that he woz then in hiz 84th year,—emploid in translating the Saamz from the Hebrew, and that hiz motiv for such undertaking woz 'tu kontrol the aktiviti ov hiz thoughts, and tu giv them a profitabel direkshon.'"

## CHAPTER 11.

*Leterz, Poetri, Trakts.* 1801—1812.

The leterz ov John Clowes breathe the unselfish spirit ov hevenli luv and wizdom. Ful ov peieti, they ar free from kant. They instrukt without preaching. Ther iz no personal gosip about himself and hiz neighborz ; nor a sentens that meit not be proklamd on the hous-top ; but an overflowing simpathi with hiz frendz, weiz and praktikal adveis and konsolashon, and Kristian chariti towardz all mankeind.

An important kolekshon ov hiz leterz haz been alredi publisht with the short Memwor in 1834. This sereez iz too voluminus tu be reprinted here ; nor iz it nesesari, az the Memwor iz stil tu be had. A fiu short ekstrakts, houeever, kan hardli be oमित.

“ We ought never tu forget, that it iz not *nolej*, but *obediens* ; it iz not *spekulashon*, but *praktis*, hwich renderz us akseptabel tu the Almeiti, and makes us hiz children.

“ The temptashon tu hwich you alude apearz tu me tu areiz from a wont ov the order abuv spoken ov, hweil *truth* iz regarded more than *gud*, and the thingz ov the intelekt ar ekzolted abuv thozе ov the wil : let this state be revérst, and ei wil ventiuur tu say that the temptashon wil instantli seas ; bekauz, hwere hevenli gud iz admited and ekzolted, it never failz tu komiunikate hevenli pees, hwereaz truth separet from gud, iz a restles and unkweiet spirit, uneazi aleik with hwot it nóz, and hwot it duz not nó, and dispozed tu kworel with everithing hwich iz not in agreement with its own aprehenshonz.

“ Permit me further tu obzerv, that ei hav long been perswaded that it iz a weighti diuti, impozed upon the memberz ov the Lord’z New Church, tu endeavor tu gard each uther az much az posibel agenst the greatest ov all danjerz and deluzhonz, the eksoltashon ov spekiulativ opinion, or artikelz ov faith, abuv the real saving gud ov leif, the gud ov hevenli luv and chariti.”

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“ Ei hav lateli been much struk with the vizhon ov the *Figz*, rekorded in the 24th ch. ov Jeremiah, bei hwich it apearz that the *gud figz* ar figiurz ov thozе who go intу kaptiviti, and the *bad figz* ov thozе who do not go intу kaptiviti ; konsekwentli, that the *figz* in us kan never bekum gud, but so far az we enter intу and pas through spiritual kaptiviti, thát iz tu say, spiritual temptashonz.”

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"The 'Leif ov Madame de Guion,' kontainz the histori ov an enthiuizastik devotee, worm, indeed, with peieti, but with a peieti unkwolifeid, unenleitend, and unrestrained bei its proper wizdom: yet the subjekt ov it apearz tu me tu dezerv piti rather than blame, az her erorz ar grounded more in ignorans and weaknes ov jujment, than in eni defekt ov gud intenshon and sinsere purpos tu lern and discharj her diuti. . . .

"On the subjekt ov Prayr, it seemz tu me tu be imposibel for a wel-disposed meind not tu reseev benefit from Madame Guion's 'Short and Eazi Method,' bekauz it iz grounded in the *all* ov God, and the *nothingnes* ov the kreatiur, and it iz riten with a wormth ov hevenli luv and leif, hwich edifeiz more than a thouzand maksimz.

"You ask hou you ar tu distingwish between the influens ov the Holi Spirit, and the ajensi ov enthiuizastik spirits? Ei anser, bei atending tu the distinkshon pointed out in the Gospel, and also in the doktrinz ov the New Jerusalem, between a *leif ov peieti*, and a *leif ov chariti*."

The reiter then goez on at great length, but with ekwali great klearnes and edifikashon, tu point out the danjer ov mereli seeking the Divein favor for wunself, and induljing in lofti imajinashonz and fansid sanktiti, and the importans ov "seeking deliverans from all wun'z natiural evilz, and restorashon tu the leif and wizdom ov heven-born chariti . . . praying for uthertz az wel az wunself. In this kase, it apearz tu me imposibel that enthiuizastik spirits shud join themselvz with mei prayrz, eni more than they kan join themselvz with thát leif ov hevenli order for hwich, and akording tu hwich, ei pray."

"Our Lord ekzoltz the leif ov chariti abuv the praktis ov peieti, hwere he sez, speaking ov eksternal wurship, '*Ferst*, be rekonseld tu thei bruther.' A konsiderashon ov the preferens here given wil gard you agenst all the deluzhonz ov enthiuizasm, and bild your devoshon on a rok both stabel and permanent."

"A tree may bear so much fruit, az tu endanjer its own leif. . . . The important konsiderashon iz, not hou *much* fruit our tree bearz, but hwot its flavor iz, and hwether it be wel reipend, and, ov kourse, hwether it haz been properli ekspozod tu the Sun'z leit and heat."

"It iz an eazi mater tu submit ourselvz tu God, hwen we ar not emploid in eni wurdli ekzershon; and it iz an eazi thing

tu be emploid in wurldli ekzersshonz, without submiting ourselvz tu God; but the difikulti iz, tu submit our wurldli ekzersshonz tu God, and yet til this iz dun our submishon kan hardli be sed tu be komplette."

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"So long az you esteem humiliti, chariti, thankfulnes, and the rest ov the grand evanjelikal vertiuz, az thingz more tu be depended upon than eni uther, you hav no need tu be afraid ov siupernatural komiunikashonz, hwich a mersiful Providens may vouchsafe, with a viu tu the improving and konferming ov thoze Kristian grasez. . . . Ei am inkleind tu think they wud be much more komon, if mankeind wer in a les dispozishon tu abiúz and pervért them."

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"The teim iz stil in remembrans, hwen the veisez and mizeriz ov mei felow-kreatiurz wer felt az an opresiv burden, almost imposibel tu be borne; but such iz nou their chanjed tendensi, that they ekseit no feelingz but thoze ov komizerashon, and thus seem tu draw down the spirit ov heven, hwich korekts the fretfulnes and disturbans ov natiur intu trankwiliti and pees."

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Refering tu a famili in suden and deep adversiti, he reits—

"Hou deleitful iz the reflekschon, that theze yung personz ar nou in the skool ov the Savier ov the wurld, lerning the lesonz ov anjelz, and being introduíst, through the door ov hwot komonli pasez for adversiti, intu the tempel ov wizdom, the abode ov everlasting prosperiti, bekauz the habitashon ov thát divein mersi, truth, and blesing, separet from hwich all the welth ov this wurld iz dros, and in konekshon with hwich poverti iz a trezhur, and disgrase a glori."

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"It wud aford me partikiular gratifikashon tu be enabeld tu direkt you under your prezent embarasments, and tu remoov from your weak shoulder sum part ov the hevi burden hwich opresez you; but this, ei am made fuli sensibel, iz not in mei pouer, eksept so far az ei may be instrumental in leading you tu konsult, and tu put your hole trust in, the geidans ov your Hevenli Father. On a former okazhon, you may rekolekt, ei admonisht you, in a kase ov perpleksiti, tu akt, or not tu akt, akording tu the state ov freedom, or utherweiz, in your own meind; and this rule, it apearz tu me, wil be ov esenshial servis in direkting your path through all the perpleksitiz hwich at

prezent enkúmpas you; for ei am perswaded bei much eksperiens, that ministering anjelz hav kontinual aksés tu the prinsipel ov spiritual liberti in the human meind, so az tu infúúz an inklinashon, or disinklinashon, tu partikiular thingz, az may best siut the interest ov the parti konsernd, and this, in all instanssez, even the most miniút. The onli difikulti, therefor, iz tu keep the meind in such a state ov submishon tu siuperior influens and direkshon, and so kompleteli weand from its own selfishnes, that it may kontinuali atend tu, so az tu diskuver and obey, the leadingz ov its Divein Father, and its hevenli asoshiates, in the hidden resesez ov its free desizhonz and determinashonz."

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"Ei am much pleazd with your remarks on the New Church in America, and its propagashon thens intu everi kórner ov the habítabel globe. . . .

"The Church kanot fail tu flurish and do wel, if chariti be ekzolted abuv faith, or hwot amounts tu the same, provided the piuritiz ov hevenli luv and leif be ekzolted and konsulted, in preferens tu eni sistem ov mere spekiulativ opinionz and doktrinz. . . .

"It apears tu me that ther ar three fundamental erorz agenst hwich the memberz ov the New Church hav tu gard: the ferst iz thát ov supozing that they kan be saved bei truth without gud; the sekond, that they kan be saved bei gud without truth; and the therd, that either gud or truth kan save them, unles the former be ekzolted abuv the later."

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"Ei am not surprreizd at your having been led tu inkweir so frekwentli and earnestli on the subjekt ov the *Atonement*, bekauz it iz a Kristian doktrin ov great importans tu be wel understud, and formd intu leif, and yet, perhaps, iz more misunderstand and perverted than eni uther."

The leter begining thus iz a veri long wun; kweit a treatis on the subjekt, and kanot be abrijd.<sup>(1)</sup> The same may be sed ov anuther on the Diviniti ov the Lord Jesus Christ,<sup>(2)</sup> and ov utherz; all ov hwich wil ampli repay a dilijent peruzal.

The Leterz publisht in the "Memwor" ar almost eksklusivli on Kristian leif and doktrin, adrest tu earnest inkweirerz. Anuther sereez, ov a more preivet and familiar karakter, shal

nou be prezented tu the reader. The ferst iz adrest tu a jentelman, who had resentli vizited the reiter. It iz dated, Manchester, 7th Feb., 1801.

"Mei dear Ser,—It gave me partikiular satisfakshon tu hear ov your safe return, and that you found the famili wel, and ei trust this konsiderashon wil make you les afraid ov ventiuering from home at a fiutiur oportuiniti, tu kontribuit tu the hapines ov your distant frendz. For, ov this ei wish you tu be wel ashured, that bei your late vizit tu Manchester, you hav not onli aded tu our gratifikashon, but tu our improvement; and ei am wiling tu flater meiself that on this akount you wil see it tu be your *diuti* to repeat your vizit az often az oportuiniti oferz. It iz sertenli a hei privilej, for hwich we kan never be enuf thankful tu the Father ov mersiz, that we ar permitted at teimz tu asoshiate together in Hiz spirit, and asist each uther in thoe thingz hwich most konsern us, nameli, the thingz ov Hiz eternal Wurd and kingdom, bei konferming gud prinsipelz, disipating douts, remooving erorz, and making the way az klear az we kan tu the blessed abodez ov the Siupreme Intelijens and piurest Mersi. But it iz a privilej stil more ekstraordinari and more dezerving our grateful aknolejment, hwen we ar enabeld tu take each uther bei the hand in the hapi way, and tu see hou we ar indeted tu each uther, under the Divein Providens, for our several advansments."

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The nekat leter referz tu sum partikiularz ov skool ediukashon, in hwich elokiushon iz rekomended az a fit subjekt for skool praktis. "Boiz may be properli inishiated intu the art ov *speaking in publik* bei akustoming them erli tu *deliver orashonz*, in a graseful maner, before a publik audiens."

In anuther he anserz an inkweiri az tu the orijin ov the *Mas*, upon hwich he sez the lerned ar not agreed; sum dereiving the term from the Hebrew *Missah*, an ofering; utherz from the Latin *Missa*. He preferz the former derivashon, and adz, "Hwotever may be the orijinal meaning ov the term, we ar forced tu konklude, if the testimoni ov E. S. iz tu be depended on, that the *Mas* wil kontiniu; sins he aserts over and over, that the eksternalz ov the Old Church wil remain, and that its devastashon konsists in having an eksternal without an internal."

Reiting tu the same jentelman, March 7, 1806, he kongratulates him on the berth ov a sun, and aksepts the onorabel ofis ov godfather, devoutli praying "that the dear cheild may sooner or

later attain the pozeshon ov all the hevenli grasez and ekselensez hwich the name ov John involvz." He then sez, "It givz me partikiular plezhur tu think ov meeting you at Hawkstone, and ei am disposed tu hope that, under the blessing ov Divein Providens, much important benefit tu the New Church may be dereivd from the intended plan ov asembli. Mei onli apprehenshon iz, lest the number ov viziterz on the okazhon shud be too larj, hwich may prevent all the advantejez rezulting from a *selekt* sosesieti."

The nekt leter aludez tu a state ov diskurejment and spiritual treial hwich apearz tu hav befallen hiz frend, and iz an instans ov the sinseriti and integriti ov the reiter'z frendship—cheering and suporting, but not flatering :—

"Manchester, April 23, 1806.

"Mei veri dear Ser,—Being favord with the oportuinitati ov a litel lezhur, ei hasten tu replei tu your leter, and espeshiali tu thát part ov it hwich respekts your spiritual state, so far az it iz tu be kolekted from your own veri afekting and distresing akount.

"Yet hwen ei kall the akount *distresing*, perhaps ei ought tu korekt meiself, sins it apearz tu me that it iz more reazonabel tu *kongratulate* you, than tu kondole with you on the histori ov your late persepsionz and sensashonz. For, hwot iz thát histori, or hwot duth it involv, but a true and faithful transkript ov the Divein mersi and operashon, in leading you tu a just nolej and apprehenshon ov hwot you ar in yourself, and ov hwot you must ever kontiniu tu be, without the aid ov Omnipotens. Hwot, therefor, must be the purpos ov thát mersi in so opening your eiz, but tu rekall you from yourself, and from all dependens upon everithing hwich iz mereli *your own*, that so you may seek refuj in the boozom ov a boundles and most tender luv, and in the geidans and protekshon ov an Almeiti Arm, ever at wurk tu redeem you from yourself, and from all self-akiuzashon, (or rather from the akiuzashon ov leing spirits,) and tu reniú you in the luv, in the nolej, and the praktis ov everi hevenli grase and vertiu? Hwereför, mei dear Ser, be not diskurejd, but rather konsoled bëi the piktiur ov infermiti and ov disorder hwich haz been prezénted tu your viu. Onli sufer thát piktiur tu kondúkt you tu a sinsere hiuiliashon before your God, and be kontent tu feel yourself the mizerabel being you deskreib, until it shal pleaz the Great Savier tu speak pees tu your sorowz

bei the revelashon ov Himself and ov Hiz esenshial mersi and truth. Ei rekolekt a pasej in our enleitend author, tho ei kanot immedietli refer tu it, in hwich he sez that the anjelz attendant on man never inspeir him with konfidens in hiz own vertiuz and talents, but rather the revérs, lest he shud be betrayd into a fols and fatal dependens on hwot he meit be led tu kall hiz own ekselensez. And hou do you nó, mei dear Ser, but that this haz been the kase with you, and that akiuzing spirits hav been aloud tu ekserseiz a temporari influens, in order tu gard you agenst *prezumpshon*, and at the same teim kondúkt you tu thát heiest ov all Kristian grasez, *Hiumiliti*? At all events, let me konjure you stil tu be urjent in suplikashon tu the Inkarnet God, *until He plead your kauz*. And if the enemi stil kontiniu tu *smeit you on the wun cheek, ofer tu him the uther also*. Onli do not beleev all tu be true hwich the Akiuzer layz tu your charj; but bei dilijens in the discharj ov your relativ diutiz, and bei pashent submishon tu sufering, endeavor tu proov that, houeever defektiv your motivz may heretufore hav been, and houeever imperfekt your obediens, you hav stil a hope that the *kruked may be made strait, and the ruf plasez plain*, and that you may feinali *see the salvashon ov the Lord*. In devout prayr that your prez-ent temptashon may kum tu a hapi terminashon, and may introduís you tu thát blesed kingdom hwich kan onli be opend bei similar tribiulashon,

“Ei remain, mei dear Ser,

“Your afekshonet bruther,

“J. CLOWES.”

“P.S.—Ei shud be glad if you wud let me nó at an erli opor-tuniti the progres ov your spiritual state; and if you kud inform me at the same teim hou meni frendz from your neighborhud ar leikli tu atend the aproaching meeting at Hawkstone in the first week ov Julei.”

The hei rank aseind tu *hiumiliti* in the foregoing leter woz ekwali aparent in the reiter's konversashon. He sed, “The Lord, hwen on erth, woz the most humbel ov men, and He iz the same in heven; not onli the most humbel man, but the onli humbel man. And in this maner He deileits tu apear, and duz apear, tu the selestialz: not az a King in majesti and greatnes. Fiu kan bear this viú ov the Most Humbel Man: ‘Lern ov Me, for ei am meek and lowli ov hart.’”

Els-hwere, he remarkt on the sensial noshonz ov the Jewz,

who kreid "He saved utherz, let him save himself. Let him kum down from the kros, and we wil beleev him." The display ov siupernatural pouer in saving *Himself*, they pretended, wud hav konvinst them; the infinitli greater efort ov saving utherz bei the *sakrifeiz* ov Himself, woz beyond their komprehenshon.

The estimabel person adrest in the foregoing leterz departed this leif erli in the folowing year. Clowes thus reits tu the widow :—

" Manchester, Februari 26, 1807.

" Mei dear Madam,—With overflowing hart and eiz, ei most feelingli kondole with you and your dear children on your severe treial, in the los ov a most ekselent huzband and father. Yet hwei do ei say *los*, hwen we hav the testimoni ov the Eternal Truth tu ashure you that this puting of the mortal kuvering makes no separashon ov *meind*; neither duth it remoov the departed spirit tu eni greater distans from us than before? It iz true the *bodili* ei kan no more behold the imej on hwich it woz akustomd tu gaze with deleit; neither kan the *bodili* ear reseev the soundz hwich had before been komiunikativ both ov plezhur and instrukshon. But hwot then? The spiritual ei kan stil see, and the spiritual ear kan stil hear the dear objekt ov their afekshon, and kan thus be made sensibel ov hiz nearnes, hiz prezens, and hiz operashon, in a maner posibli more pouerful and ful than kan be efekted bei the *bodili* sensez. Let us not then say that we hav suferd eni *los*, but rather let us say that he whom we so tenderli luv iz onli remoovd intu a state ov kloster and more intimet asoshiashon with us; and ei wud ad, intu a state also ov promoting our real gud tu greater advantej than he kud posibli do hwen prezent in the bodi. For thus JESUS CHRIST testifeid tu Hiz diseipelz hwen he woz about tu leav the wurd and return untu the Father, ' It iz ekspedient for you that ei go away, for if ei go not away, the Kumforter wil not kum untu you; but if ei go away, ei wil send him untu you.' Nou the Kumforter, we n6, woz Hiz own Divein Operashon; konsekwentli it woz Himself operating tu a much more blessed efekt on Hiz diseipelz after Hiz departiur from the wurd than He kud do hwen prezent in the wurd. Hou then, do we n6 but that this may be the kase with everi departed frend, and that konsekwentli bei hiz departiur he iz renderd kapabel ov promoting our real interests, ov adveizing, kumforting, and protekting us more pouerfuli and advantajusli than he kud utherweiz hav dun? Hwerefor let us konsole ourselvz with

this konsiderashon ; and beleeving the departed objekt ov our luv tu be himself both more weiz, more hapi, and more pouerful than hwen enkumberd with mortal kuvering, let us beleev also that he iz kapabel ov komiunikating tu us both more wizdom, more hapines, and more abiliti.

“ Ei am glad tu hear that you propoze tu kontiniu your okiupashon, and wishing you everi suport under your ardiuus diutiz, and praying devoutli for the konsolashon ov yourself and your dear children under your prezent treial,

“ Ei remain, dear Madam,

“ Yourz most afekshonetli,

“ J. CLOWES.”

In June he rote agen tu the same ladi, saying, “ It afordz me real satisfakshon tu hear that you ar so pouerful suported under your late hevi afikshon ; and ei dout not the same Divein Hand hwich at prezent so mersifuli enabelz you tu bear your burden, wil kontiniu its aid in everi period ov your pilgrimaje here below. Ei am glad also tu lern that you hav the rezolushon tu go on with your okiupashon, sins ekzershon in that way wil keep your meind in a state ov aktiviti, hwich wil prevent it from bekuming the prey ov sadnes and lownes. May the blesing ov Heven be with you in all thingz ! and may He who *defendeth the kauz ov the widow* prosper all your laborz tu the inkreas ov Hiz glori and ov your own hapines.

“ Ei am much obleijd bei your keind and frendli invitashon, hwich ei shud aksept with the utmost plezhur, but that ei hav been lateli much trubeld with a komplaint in the organz ov speech, for hwich a worm sea-bath iz rekomended bei mei fizishan. Ei propoze, therefor, after the Meeting at Hawkstone, tu direkt mei kourse tu the sea at Parkgate, in the neighborhud ov Chester, hwere ei am alredi engaged tu meet a parti for about siks weeks or two muntsh.”

The sekond “ Hawkstone Meeting ” woz held at the begining ov Julei, and okiupaid wun ov its sitingz in diskusing sum Miniuts hwich had been reseevd from a Konferens held in London in the preseding May. Objekshonz wer made tu sum ov theze Miniuts, but it woz unanimusli “ Rezolvd, that, notwithstanding the liberti hwich this Meeting haz taken in making their remarks on sum ov the Miniuts ov the London Konferens, tu hwich they hav been led bei motivz ov the piurest chariti, yet they wish tu obzerv that ther ar meni thingz kontaind in thoze Miniuts hwich

meet with their harti konkúrens, and in hwich they wil be hapi tu unite with their London brethren."

The objekshonz ov Mr Clowes and hiz Hawkstone asoshiates apleid cheefli tu the mode chozen for the institiushon ov a niu order ov ministerz; tu the rekweirment ov re-baptizm intu the New Church, and tu the charj ov inkonsistensi in thoz who kontiniud in their former relijus asoshiashonz. The orijinal apointment ov an ordaining minister *bei lot* woz konsiderd onli siutabel for eksternal men, and not konsistent with the karakter ov a church direktd bei "spiritual-rashonal motivz." The aposel Matthias woz chozen bei lot, but bei thoz who wer alredi Aposelz, and hwot woz alouabel in the rudimentari Kristian Church, wud not aplei tu "internal men." (1) The Hawkstone Meeting, however, did not dezeit tu interfere with uther modez ov ordinashon, but onli tu asért the reit ov bishops ov the Old Church tu ordain ministerz for the New, hwenever they ar so disposed. The Meeting konsiderd the orijinal baptizm in "the Name ov the Father, Sun, and Holi Ghost," valid, hwotever meit be the eideaz atácht tu thoz wurdz bei the ofishiating minister. And it woz the unanimus opinion ov the meeting, "that all Readerz ov the Niu Doktrinz, hwether in the Establishment, or in eni uther komiunion ov Kristianz, ar at perfekt liberti, akording tu the tenor ov thoz doktrinz, either tu kontiniu in their former komiunion, or tu kwit it, az their konskens diktates. Nor iz it apreheended that eni danjer kan kum from the use ov the eksternal formz ov the Old Church, provideid that the Diviniti ov JESUS CHRIST, the sanktiti ov the Sakred Skriptiur, and the two sakraments ov Baptizm and the Holi Super ar aknolej d in thoz formz; and provideid, further, that a *gud End* be regarded in the use ov them; sins, agreeabli tu the testimoni ov the Niu Doktrinz, all ar jujd from the Endz they regard, and both man and hiz akshonz ar ov such a kwoliti az the End iz hwich he regardz."

In repli tu theze objekshonz, Mr Jones, the minister ov the Peter street Soseieti in Manchester, drew up "A Frendli Adres tu the Resceverz ov the Doktrinz ov the New Jerusalem Church, on the Propreieti ov adopting siutabel Formz ov Eksternal Wurship."

The pamflet iz riten in a fair and charitabel spirit. Hwotever

1. The sistem among the Fren dz iz beter, and nearer thát ov the Church, az no-wun is ordaind or "rekorded" a minister, until he haz shawn, bei the aktual eks-eseis ov his gift, that he iz seali kalld tu the ministri.

may be thought ov the reiter'z opinionz, hiz mode ov ekspresing them kanot but be admeird. Hweil alouing the individual liberti klaimd at Hawkstone, Mr Jones layz great stres upon the disadvantejez suferd bei personz who remain in the komiunion ov the "Old Church," and he, not unnaturali, omits tu notis the disadvantejez on the uther seid. This omishon Mr Clowes supleid in "A Leter tu T. Banning, esq., kontaining Striktiurz on Mr Jones's late Pamflet." The drift ov theze Striktiurz may be seen bei the folowing pasej:—"Hwen ei take a retrospektiv vii ov hwot iz past, and reflekt on the needles ofens given, and on all the biter prejudis ekseited agenst the Niu Doktrinz bei the kondukt ov thozе who kud not be kontent with their akustomd formz ov eksternal wurship; hwen ei obzerv hou the predikted gloriüs New Church, intended az a universal blesing tu the hole rase ov mankeind, haz been thus degraded tu a komon *sekt*, hweil limits hav been set tu her universaliti, and kontempt pourd on her hei authoriti, bei the grundles skrupelz and unyeelding fastidiüsnеs ov her children; . . . . hwen ei hear it graveli aserted that tu bekum a real living member ov the LORD'z New Church it iz not sufisient tu atend konshienshusli tu your leif and konversashon, tu your sentiments, your doktrin and your praktis, but you must adopt a partikiular mode ov wurship, you must be re-bapteizd, you must no longer asoshiate with the former kompanionz ov your devoshonz and relijus ekserseizez; hwen ei konsider hou direktli opozit theze injunkshonz ar both tu the deklarashonz and ekzampel ov JESUS CHRIST and hiz Aposelz, who, it iz wel nön, never kalld their diseipelz tu separate from the seremoniz ov the Jewish Church, but, on the kontrari, enkurejd them tu kontiniu in the use ov thozе eksternal ordinansez in hwich they had been ediukated; and lastli, hwen ei perseev that numberz ov wel-dispozеd meindz ar thus diskurejd from lukiing intu the Niu Doktrinz, bekauz they ar taut tu beleev that tu bekum memberz ov the New Church it iz nesesari ferst tu bekum *sektarists*, and that tu wurship in the niu tempel it iz ekspedient tu *break in peesez* all their old relijus uzejez, insted ov *bending* them tu the truth, az the truth hath taut; hwen, ei say, ei reflekt on all theze konsiderashonz, ei am uterli at a los tu konseev hou they kud hav eskaped the notis ov Mr Jones."

The folowing year Mr Clowes rote tu hiz frend at Bristol dekleining a presing invitashon, on the ground ov hiz feeling pouerfuli konstraind tu vizit sum ov the klerji in the north, who

had earnestli solisited hiz kumpani, with a viu tu obtaining a further akwaintans with the Niu Doktrinz, hwich, he sez, "they hav begun tu read with afekshon and interest." In the same leter he speaks ov the spred ov the doktrinz among all ranks ov soseieti, both klerji and laiti. Hiz viuz wer, perhaps, over sangwin. The influens ov hiz own holi zeal and karakter inshured respektful atenshon tu all he sed, and probabli thoz he konvért with wer all more or les interested, and inkleind tu aksept hiz doktrin. Sum ov the leit az wel az the wormth ov the New Church meit be reali resevd, more or les konshusli; but ther iz no ground for beleaving that eni konsiderabel number ov either klerji or laiti bekame permanent readerz ov the New Church reitingz.

Wun ov hiz vizits in the north woz paid tu hiz old frend Watson, Bishop ov Llandaff, at hiz seat on the banks ov Windermere. Here hiz luv ov fein seneri found ekspreshon in the folowing

#### EKSTEMPORE LEINZ BITEN ON VIUING WINDERMERE.

Hwot meanz this vizhon ov enchanting blis?  
 Hwens kumz this sakred awe that filz the soul?  
 Iz it that mountenz, waterz, roks and wudz  
 hav pouer tu operate on meind, and form  
 a niu kreashon in its deep resés?  
 Or, shal we say, that Fansi, in her loom,  
 with majik skil, and art misterius, weavz  
 sweet imejz ov biuti, and thus moovz  
 admeiring man tu wunder and deleit?

Begon the vain Filosofi hwich thus  
 tu *mater* givz pre-eminens, tu *deth*  
 askreibz the pouer ov *leif*, or—foolish thought!—  
 wud set *Imajinashon* on the throne  
 ov God, tu make and modifei men'z joiz!

And kum, fair Spirit ov *Eternal Truth*,  
 thou cheild ov Heven, thou Leit and Leif ov men!  
 teach us tu see that Biuti, Blis, and Pees  
 ar all thei wurkmanship, the piur efek  
 ov thein abode in man, and that hwote'er  
 ov harmoni and elegans kombeind  
 in Natiur'z senex afekts the atentiv soul,  
 iz but a transkript ov thein ekselens,  
 deseind bei the ALMIGHTY tu portray  
 the gloriz ov Hiz Kingdom, and thus rais  
 from *erth* tu *heven* the humbel and devout,  
 who, bei thei leit ilumind, see this wurd  
 transparent, and in all its varid formz  
 deleit tu trase the featiurz ov a God.

Posibli the same vizit tu the mountenz may hav sujested hiz reflekshonz on fasiliti ov kompozishon. He sez, "Reiting iz laik

traveling over a mountenus kuntri. Hwen you reit bei sheer ekzershon ov *thought*, the efort iz laboriüs, the eideaz kum with difikulti, and you feel ekzausted. You ar endeavoring tu kleim tu *gud* bei dint ov mere *truth*; hwich being kontrari tu the order ov Divein influens, bëgets pain. At uthér teimz the *afekshonz* ar ekseited; your wurk iz then eazi and deleitful, and the thoughts flow spontaniüsli. You ar desending, in the order ov Divein influens; *gud* influencez *truth*."

Clowes haz the kredit ov translating the folowing leinz riten bei the Duchess d'Angoulême, and left at an ín :—

Dieu seul ! en faut-il d'avantage ?  
 'A tout pourquoi joindre le rien ?  
 Content de cet heureux partage,  
 Mon cœur ne veut pas d'autre bien.  
 Que rien jamais ne me sépare  
 De ses doux et chaste appas !  
 Un cœur n'est-il pas trop avare  
 Quand Dieu seul ne lui suffit pas ?

The translashon iz this —

God iz, and onli iz; hwot need we more ?  
 Hwei ad mere nothing tu a boundles store ?  
 Kontent with such realiti ov blis,  
 mei hart deseirs no heier gud than this.  
 Oh ! may thát hart stil tu its Maker true,  
 hiz sweet and chaste atraktiv luv pursiid !  
 Hwere God iz not esteemd sufishent gain,  
 iz eni proof ov avaris more plain ?

Nekst year he agen rote tu hiz widowd frend :—

" Manchester, April, 1809.

" Mei dear Madam,—Your akount ov yourself and famili iz most gratifeeing, and ei dout not that the Divein Providens, in hwich you trust, wil mersifuli ekstend its blesingz and protekshon tu you and them : for the greater *our nesesityz* ar, the nearer and more operativ iz thát eternal mersi ov the Great and Holi God, hwich feindz its cheef gratifikashon in releeving hiuman wonts, hwether ov the bodi, or soul, or both. Tu thát mersi, then, ei devoutli komit you, from a ful konvikshon that hweil you kontiniu tu konfeid in it, *you wil wont no maner ov thing that iz gud*.

" Ei am much deleited, too, with your akount ov your vizit at Kourt, and pleazd beyond mezhur tu diskuver so much jeniuin peieti hwere wun wud least ekspekt. it. You do not say hwether you komiunikated eni ov our enleitend Author'z wurks tu the yung Prinsesez. Perhaps it meit not be prudent; but

stil it apearz tu me that their peieti meit posibli be konfermd bei such komiunikashon. Ei shal esteem it a partikiular favor tu be induljd with hwot further intelijens you may reseev on the interesting subjekt."

In this year woz riten the deleitful trakt, "Paradeis Lost and Regaind," dated "St John's Parade, 1 May, 1809." It iz wun ov a set afterwardz publisht in two small voliumz, kontaining—The Pastor's Niu Year'z Gift, Short Deialogz on Relijus Subjekts, A Piktur ov the Broad and Narow Way, The Katerpillarz and the Guzberibush, The Rainbow, or the Token ov God's Kuvenant with Hiz Peepel, The Misteriüs Lader, or Jacob's Dream, The Yung Prins, Paradeis Lost and Regaind, An Eksplanashon ov the Church Katekizm, the Golden Weding Ring, and The True End and Desein ov the Holi Sakrament ov the Lord'z Super.

Tho the Deialogz ov Yung Samuel and hiz Father ar karid on in frazioloji kwaint and unnatural tu the yooth ov this irreverent and flipant aje, they ar ful ov spiritual instrukshon for both yung and old; and the instrukshon iz made klearer bei the method ov kwestion and anser, houeever tediüs that may be tu impashent readerz. Theze trakts ar not ment for eidel amiuzment; they ar adrest tu thoughtful meindz, earnest in seeking hevenli nolej. Tu such they ar deleitful reading; filing the meind with hapi thoughts and feelingz, hwich do not pas away. "The Golden Weding Ring" iz an "attempt tu restore Maraje tu its primitiv sanktiti, piuriti, and blis," bei showing its intimet konekshon with Relijon and the heiest ov hiiman afekshonz, and its distinkshon from the base erthli konekshonz too often degrading its sakred name. The author'z Miuz kontribiuts a short poem on "Weded Luv :"—

See hou the rosi-boozomd Spring  
deks with fresh charmx yon verdant grove ;  
the weded berdz on boiant wing  
obey the walkum vois ov luv.

In partnership ov dear deleit,  
each bizi taak ov use they share,  
and sweetest songz, from morn tu neit,  
the raptiur ov their harts deklare.

But hwen feers Winter strips the plain,  
and desolashon lou'rz around,  
no wonton wing, no sportiv strain,  
no miutual blis ov leif iz found.

Skared bei the storm, each fetherd mate  
forgets the blis so late pursiüd ;  
and Natiur mournz her olterd state  
in sad and seilent solitiud.

Not so with man! his flame ov luv,  
 true tu the sourse from hwens it sprung,  
 stil seeks its esens from abuv,  
 and glowz with leif for ever yung.  
 The kloudz and frounz ov angri skeiz,  
 the cheks that wintri sorowz giv,  
 ar helps, bei hwich its fervorz reiz,  
 ar detha, bei hwich its plezhurz liv.

Wun ov Clowes's most remarkabel trakts or treatisez woz publisht in this year, nameli, thát on "Seiens." It deskreibz the berth ov Seiens, from the afekshon ov nóing; its growth, ekstent, degreez and jenera; its asént and piurifikashon; its use and abiús; tu whom it belongz; its order and disorder; its blesing and kurs, and its glorifikashon. It treats ov vain seiens; ov fols and true seiens; borowd seiens and proper seiens; ov living seiens and ded seiens; and on the end ov seiens.

"Everithing iz living or aleiv hwich haz konekshon with the leif ov God, hwich iz luv and chariti; and everithing iz ded hwich iz separated from thát konekshon."

"The berth or begining ov seiens iz from God, bekauz it iz from thát afekshon hwich God inspeirz, kontinuali and everi moment, intu the meind ov man. And az the begining ov seiens iz thus eternal and divein, so leikweiz iz its end; bekauz hwotsoever kumz from God must needz kum for the akomplishment ov Hiz purpos or intenshon, and the purpos or intenshon ov God must needz be divein and eternal. But the purpos or intenshon ov God, in all kasez, iz manifestli this, tu komiunikate blesednes tu all Hiz kreatiurz, akording tu the degree in hwich they ar kapabel ov reseeving it, konsekwentli tu kondúkt them tu konjunkshon with Himself, sins no kreatiur kan be blest but akording tu the degree ov thát konjunkshon. The end ov seiens, then, iz evidentli tu lead man tu konjunkshon with hiz God, and in so doing tu make him an anjel, kapabel ov enjoing everlasting hapines in the kingdom ov heven."

The steil ov this treatis iz wunderfuli eazi, az if the mater had flowd, without interrupshon or efort, from begining tu end; and such woz the fakt: it iz wun ov thozе remarkabel produkshonz ov the reiter'z pen, hwich, he sez, wer riten without eni ekzershon ov hiz own meind. The prezent instans, however, and wun tu be notist hereafter, difer from the sermonz and sum uther reitingz in the maner ov their komiunikashon. The serkumstansez in the prezent instans, az stated bei the reiter, wer theze: He woz reiding on horsbak between York and Mar-

ket Weighton, hwen a buk woz sudenli prezentet tu hiz mental vizhon. He red it through before he reacht hiz ín. On aleiting, he had onli teim tu reit doun the hedz ov the diferent sekshonz, and woz then obleijd tu kontiniu hiz jurni tu Hull, hwere he hoped tu komít the hole tu paper before it faded from hiz memori. He had, houeever, no oportuiniti ov doing so til a konsiderabel teim afterwardz; hwen the subjekt rekúrd tu hiz meind so klearli, that he woz abel tu reit out the buk, wurd for wurd. Such woz the authorship ov the "Treatis on Seiens."

The sumer ov 1810 found him at Plas-newydd, in Denbighshire, from hwich plase he rote, on the 19th June, tu the ladi alredi so often adrest :—

"The multiplisiti ov biznes and engajements, in hwich ei alwayz feind meiself imérst diuring mei rezidens in Manchester, haz hithertu prevented mei repleing tu your veri interesting favor of Februari 24. Being nou remoovd from thát rejon ov busel, intu a situashon hwich leavz me more at mei own dispozal, ei avail meiself ov the erliest oportuiniti ov thanking you for your frendli komiunikashonz and keind invitashon." He then eksplainz that he iz unekwal tu a jurni so far az hiz frend'z abode, and that, being rekomended worm sea-bathing, "az the onli meanz for sekiuring tu hiz ekzausted and feebl konstitiushon the small remnant ov its puerz and vigor," he haz rezorted tu Plas-newydd for thát purpos. He then kontiniuz :—

"The akount ov your vizit tu Windsor charmz me, and ei feel partikiularli obleijd bei your being so miniút on the subjekt. Ei am deleited also with the piktiur ov your own dear famili, hwich ekseits a dezeir tu see you almost too strong for mei weak nervz tu suport, under the eidea that it kanot be gratifeid. But ei endeavor tu submit tu the arangements ov thát Mersiful Providens, hwich kompелz even our infermitiz tu fulfil its own grashus purposez, and hwich, from the disapointment ov our own fond wishez, frekwentli openz the soursez ov our piurest joiz.

"Nekst Munday ei propoze seting out tu join the parti at Hawkstone; and on mei return from thát plase on Saterdag, hope tu remain stashonari here for two muntsh longer."

The year 1810 iz memorabel for the foundashon ov the London Soseieti for Printing and Publishing the Reitingz ov Swedenborg. (1) The Manchester Soseieti woz establisht in 1782.

1. It iz nou nón as the Swedenborg Soseieti, British and Foren, in Bloomsbury Street.

Both ov them had the harti suport ov John Clowes. At the fifth Hawkstone Meeting in 1810, reports wer reseevd from both theze Soseietiz, thát ov the London Soseieti being brought bei a Depiutashon introduíst bei the folowing leter tu the Prezident :

“ London, 27 June, 1810.

“ Ser,—Messrs Jones, Presland, Jones and Parry, memberz ov the Komíti ov this Soseieti, wil herewith hav the onor ov prezénting you, for the informashon ov the Hawkstone Meeting, with kopiz ov the Report ov the ferst Aniuál Meeting ov this Soseieti, being apointed for thát purpos bei vertiu ov a rezolushon ov the sed Aniuál Meeting. The Soseieti avail themselvz ov this oportiuñiti tu ashure the jentelmen meeting at Hawkstone ov their sinsere esteem and afekshon, and tu ekspres their ardent hopes that the great kauz they all hav at hart wil be materiali promoted bei their ekzershonz.

“ Wormli partisipating in theze sentiments, ei am, ets.,

(Seind)

SAMUEL NOBLE, Sec.”

The Hawkstone Report ov thát year rekórdz the abuv in its proseedngz, with a rezolushon heili aprooving the niu Institiushon and ekspresing the thanks ov the Meeting for the Report and the Depiutashon bearing it. The Meeting also rekorded their “ veri earnest dezeir that everi futiur Aniuál Meeting at Hawkstone may be atended bei viziterz from everi Soseieti in the United Kingdom, for enkurejing harmoni and unahimiti, and forming a barier agenst the enkroachment ov eroniüs perswazhonz in the New Church.”

## CHAPTER 12.

*Further Korespondens—1811—1814.*

Clowes woz nou in hiz siksti-eight<sup>th</sup> year, and hiz temperet habits, tho they prolongd hiz leif and seemd its enjoiment, kud not holli prevent the infermitiz ov inkreasing yearz. In March 1811, he reits from Manchester tu hiz Bristol frend :—

“You ar keind en<sup>o</sup>f tu <sup>er</sup>j agen, with all your uzual earnestnes, your rekwest tu see me w<sup>as</sup>ns more, and that ei m<sup>us</sup>t bek<sup>om</sup> your gest. Be ashured, mei ekselent frend, that n<sup>o</sup>stij wud aford me more hartfelt gratifikashon, and rest satisfeid, that it iz mei *prezent* fikst p<sup>er</sup>pos tu ind<sup>o</sup>ij meiself, in this instans, after the Meeting at Hawkstone. B<sup>ut</sup> alou me tu hint, at the same teim, that the *eksekiushon* ov mei p<sup>er</sup>pos wil depend on the state ov mei hel<sup>th</sup>, hwich for s<sup>om</sup>e yearz past haz been so indiferent in the s<sup>om</sup>er m<sup>on</sup>ts az tu render sea-air and sea-bathij absoluteli nesessari.”

The log dezeird vizit woz, houeever, akomplisht, and on hiz ret<sup>ur</sup>n, he reits from Aberg<sup>er</sup>le az folowz :—

“Penetrated with a deep sens ov the Divein Mersi and Providens, in havi<sup>ng</sup> been blest and protekted diuri<sup>ng</sup> mei log j<sup>er</sup>ni from your toun tu this plase, ei take the erliest oportiuniti after mei areival here, ov komplei<sup>ng</sup> with your keind wish tu hear s<sup>om</sup>e akount ov mei peregrinashonz. The heat ov the wether woz for a fiu dayz almost ins<sup>up</sup>portabel, and the d<sup>ur</sup>st ov feiv kountiz, with hwich ei found meiself k<sup>o</sup>verd on mei areival at Shrewsbury, kalld int<sup>o</sup> ekser<sup>se</sup>iz the larjest share ov mei pashens and s<sup>er</sup>bmishon. B<sup>ut</sup> the rekolekshon ov the keindnes ov the frendz whom ei had left beheind me, and ov thoze towardz whom ei woz aproachi<sup>ng</sup>, woz a sweet antidote tu everi anoians, and konvinat me hou m<sup>uch</sup> fateeg and labor the bodi kan bear, hwen s<sup>up</sup>ported bei the remembrans ov thoze we l<sup>ov</sup>e, and bei a sens ov gratitiud for all their atenshonz. At Stroud ei had the plezur ov be<sup>ing</sup> introd<sup>u</sup>st tu s<sup>om</sup>e niu akwaintansez—a Mr and Mrs O., and Mr ———, the kiuret ov the parish. The former ar peepel ov konsiderabel properti, peiss, sensibel, and interesti<sup>ng</sup>, who hav had the rezolushon tu kwit the gaietiz ov fashionabel leif in London, that they may be at liberti tu enjoi the more satisfaktori gratifikashon ov pees and reteirment in the enchanti<sup>ng</sup> seneri ov Rodborough Vale. The later iz a zel<sup>us</sup>

klerjiman ov the Calvinistik klas, b̄st moderet and meild, and who apearz tu ekz̄olt the spirit ov chariti ab̄sv all the distingshonz rez̄s̄lt̄ng from opinion, spekiulashon and doktrin."

The same day he rote tu a frend at Stroud :—

"Agreeabel tu your keind rekwest, ei am hapi tu inform you that t̄rough the bles̄ng ov the Divein Providens, ei areivd safe and wel at this plase yesterday. The wether indeed woz ʔnkom-onli worm, and the roadz wer d̄st̄i ; b̄st theze anoiansez onli kalld for̄t the ekserseiz ov pashens and ʔbmishon, and this, in the end, promoted gud. So it iz that in the great j̄r̄ni ov hiuman leif, all its tr̄s̄belz and inkonveniensez, hwether areiz̄ng from the heat ov our pashonz, or from the d̄st̄ ov thoze kor̄ʔpshonz hwich we tred ʔnder our feet, ar konverted bei our Most Merciful Lord int̄u the meanz ov our feinal piurifikashon, hwel we kontiniu tu travel on in the wayz ov Hiz Divein hiumiliti, chariti, self-deneial, and rez̄gnashon.

"At Gloucester, ei had the plezur ov pas̄ng a veri agreeabel h̄sf our with Mrs M. and her amiabel dauter, but this woz the onli soseieti ei enjoid diuring mei j̄r̄ni from Stroud tu this plase ; eksept̄ng th̄t̄ spiritual asoshiashon tu hwich the meind iz alwayz introd̄iust bei self-rekolekshon ; hwich iz n̄thing els b̄st an open̄ng ov its intelekt̄ual ei tu th̄t̄ eternal w̄rld and thoze eternal bēngz with hwich it iz ever in klose konekshon, hwether aware ov it or not. Hwot a w̄nderful serk̄ʔmstans iz this ! and hwot a proof ov the mersi ov our God, and ov our immortaliti, that we liv th̄s̄ in two w̄rldz at w̄ʔn and the same teim, and that az our bodili sensez enabel ʔs tu komiunikate with the bēngz and t̄ngz ov this w̄rld, so our mental konseps̄honz konf̄er the same abiliti in regard tu the more important, and ei wil ad, the more *real* bēngz and t̄ngz ov the ʔther w̄rld ! Oh, that we may never forget and never neglekt tu profit bei this distingwish̄ng privilej ov our natiur, and signal mark ov Divein l̄v̄ng keindnes !"

Nekst m̄ʔn̄t̄ he rote from Manchester tu hiz widowd frend :

"Sins ei last rote tu you ei hav vizited Liverpool, hwere ei found a great inkreas ov frendz who reseev the Niu Doktrin̄z, and woz ekseed̄ngli gratifeid with their soseieti.

"It givz me plezur tu hear that you hav red the Memworz ov Klopstock ; bekauz ei am shure you wud be heili gratifeid bei the akount ov the true konjugal l̄v̄ and leif hwich uneited him and hiz Meta. Alas ! hwen wil maraje be restored tu its

proper state ov piuriti and blis? Never—til man iz weiz tu konsult agen the Divein luv and wizdom, and tu sɔbmit himself enteirli tu the geidans and kontrol ov thoze eternal prinsipelz.”

Two yearz erlier Mr Clowes had pɔblisht a Trakt enteitled “Klopstock in Heven korekting hiz former eideaz ov hiuman Glori, in a Deialog between him and hiz Meta.” It beginz with the folowin “Advertizment:” “The folowin pajez ar founded on a Wɔrk lateli pɔblisht, enteitled ‘Memworz ov Klopstock and hiz Weif, translated from the Jerman,’ in hwich iz introduist a short Deialog on Fame or Glori, between Klopstock and hiz Weif, whom he woz akɔstomd tu kall ‘Meta.’ The sentiments kontaind in thát Deialog apear tu be ɔterli ɔnwɔrthi ov the two speakerz, az fallin vastli short ov the proper and jeniuin eidea ov the sɔbjekt ov it. It iz tu korékt thoze sentiments, az it may be preziumd that Klopstock haz nou korekted them, sins hiz remooval tu a beter wɔrld, that the folowin Deialog woz riten.” Klopstock deid in 1803,—this woz probabli riten a year or two afterwardz.

In this interestin trakt Klopstock givz ɔp hiz wɔrldli eidea ov the luv ov glori az the wish tu be lɔvd and valiud bei posteriti,” and adopts the sentiment that “true glori rezults from the jɔjment or opinion ov the Great FATHER ov BEING, and ov Hiz Anjelik Host; hwich opinion iz alwayz formd akordin tu Truθ; thát iz tu say, akordin tu all thoze hevenli and blesed prinsipelz ov Gudnes, Wizdom, Piuriti and Holines hwich the Truθ inspeirz. . . . This iz hwot JESUS CHRIST deklared hwen He sed in Hiz last Divein Prayr tu Hiz Father, ‘The Glori hwich Thou hast given Me, ei hav given them, that they may be wɔn az we ar.’”

Hiuman glori, however, iz admitted tu hav its usez. “For the bad ar frekwentli instigated bei it tu perform useful servisez tu soseieti, and with the gud it operates tu inkreas their sens and persepshon ov the Divein Glori. . . . The wel-disposed meind iz alwayz in the habit ov referin all its glori tu God, its siupreme Sourse, bekauz it seez and nóz thát az everi gud and everi ekselens kɔmz orijinali from God, so ov kourse the glori dereivd from everi gud and everi ekselens mɔst also belong ɔntu God.”

The Deialog konkludez with the folowin elokwent pasej: “That the great Talent ov all Talents iz tu luv God abɔv all thinz, and our neighbor az ourselvz: that the heiest nobiliti ov

Berf iz tu bekŕm a Cheild ov God, and the most splendid ov all Dignitiz tu be ranŕt amŕg the Heirz ov Hiz Kingdom; that it iz more onorabel tu cherish the Truf ov God in our harts and leivz than tu eksél in the refinements ov human Lerniŕ, and a greater glori tu do gud akshonz, and tu sŕbdiú our pashonz, than tu found empeirz and tu konŕkwer kinŕdomz. Feinali, that ther iz no glori tu be kompared with the glori ov ekzistiŕ, and no fame ekwal tu thát ov beiŕg a Man, born tu the nobel kapasiti ov konjoiniŕg himself with the God ov Heven, and liviŕg a leiŕ ov immortaliti and blis; and therefor hwotever fame may atách tu the karakter ov a lerned Historian, a meiti Konŕkwerer, an elokwent Orator, or even a great Poet, it iz all an atom hwen kompared with the transendent onor ov a true Kristian, who aspeirz after the immortal glori ov bekŕmiŕg, laik the *Kiŕ*'z *Dauter* ov old, ALL GLORIUS WITHIN."

He agen reits tu the same frend, ŕnder date

"Manchester, 9 November, 1811.

"Mei dear Madam,—It givz me partikiular plezur tu feind that the Niu Doktrinz ar makiŕg their way in the Eiland ov Jersey. Ei hav in mei pozeshon a kopi ov the French wŕrk you menshon kontainiŕg the ferst four chapterz ov the Reoloji, and ei hav also a kopi ov the "Hevenli Doktrinz ov the New Jerusalem," translated intú French bei M. Chastanier, and laikweiz a kopi ov mei own "Deialogz on the Reitiŕgz," translated intú French bei Mr Gomm, brŕther-in-law ov Lord Malmesbury, all ov hwich ei wud gladli send tu your frend, if ei niú hou tu direkt them, and if they wud bear the ekspens ov karaje.

"It woz also heili gratifeiŕg tu me tu be informd ov the atenshon stil paid you bei the Roial Famili, and ei hope it iz your intenshon tu aksept at Kristmas the Kween'z invitashon; for hou kan you tel hwot kŕmfort she may dereiv from your sosesieti at this treiiŕg period? The Kiŕ, ei fear, iz past all hope ov rekŕveri; bŕt stil ei trŕst he iz hapi, az the Prinsez Mari ekspresez it, *in a wŕrld ov hiz own*. Hou misteriss, in meni kasez, ar the wayz ov the Divein Providens!

"Tu your dear children say everiŕg for me most afekshonet, and tel dear John that ei hope it wil not be lonŕ before ei shal kŕm for mei teeb. (') With a thouzand lŕvz and kisez tu them all," ets.

Tu the same ladi he agen reits :—

“ 13 March, 1812.

“ Your akount ov the Famili at Windsor woz most interestin, and ei kanot b̄t rejois in f̄nkin that hwotever gratifikashon you meit dereiv from your vizit tu them, they on their part wud be resiprokali afekted. Their kros iz, indeed, a hevi w̄sn : b̄t stil ei hav the fait tu beleev that it iz ekzaktli fited tu their sholderz, and that no ̄ther kud so wel anser the p̄rpos. For great and distingwisht ekselensez, in all kasez, rekweir great and distingwisht treialz tu prezerv them from the defeilment ov th̄at inordinet self-l̄sv hwich iz aleik komon tu ̄s all ; and ei am m̄ych inkleind tu beleev that the more s̄bleim the vertiu iz, so m̄ych the more severeli iz it treid, on all okazonz. We hav n̄s̄in, therefor, tu komplain ov in regard tu our several krosez, sins they ar shure and infalibel proofs, at all teimz, that a Divein hand iz at w̄rk, ̄nder the influens ov Divein l̄sv, hwich wil not s̄sfer ̄s tu defeil the gifts hwich it haz been pleazd tu bestow ̄pon ̄s, bei apropiating them tu ourselvz, insted ov h̄mbli and f̄ankfuli aknolejin the bounti from hwich they flow.

“ Mr ——— wil be the bearer ov a trakt enteitled the ‘ Golden Wedin Rin,’ hwich you wil hav the gudnes tu deliver in mei name, and with mei best l̄sv, tu your eldest dauter. Hou ei log tu see dear John in hiz niu and roial jaket ! Ei wud tel him, however, that hiz own dear *inosens* iz a far richer and more prinsli k̄sverin than eni hwich the pouerz ov this w̄rld kan bestow.”

In June he agen reits, rel̄sktantli dekleinin an invitashon tu revizit hiz frend and her interestin famili, and s̄bstitiuting a propozal that she and s̄m frendz she had wisht him tu meet, shud put themselvz intu a post-shaiz, and join the hapi parti at Hawkstone. “ The f̄ought,” he kontiniuz, “ ov feinding s̄sch an adishon tu the parti wud giv me niu winz. Ei entreat you, then, tu take this propozal intu serīs konsiderashon, and tu kanvas it, not mereli az a skeem ov plezur or individual k̄mfort, b̄t az a plan kalkiulated tu promote the interests and prosperiti ov the Lord’s glor̄iss Ch̄rch and Kin̄dom.”

The Hawkstone Meeting this year konsisted ov fourteen jentlemen from Lancashire and Birmingham. Tho smaller than uzual, it woz “ partikiularli favord from ab̄v, if a js̄jment may be formd from the unanimiti, harmoni and kordial l̄sv ” hwich prevaild. The Meeting aproovd ov the kworterli Periodikal started in London at the beginin ov this year, b̄t rekomended the

Editerz tu keep in viu, not onli the edifikashon ov thozе alredi konvinst, b̄t the introdskshon ov the Doktrinz tu thozе at prezеnt snakwainted with them. They s̄jested an adishon tu the teitel ov the magazine, makin it "An Intelktual Repositori for the serkiulashon and improovment ov Kristian nolej."

In konekshon with this periodikal a serk̄smstans ok̄rd w̄rthi ov mension, az showin the influens hwich Clowes ekserseizd over the reseeverz ov the niu doktrinz in hiz day. In Janiuari, 1812, had apeard the ferst kworterli n̄mber ov the *Intellectual Repository*. The sekond n̄mber kontaind a paper bei Robert Hindmarsh, on the "Mirakel ov Kloven T̄sgz" (Acts chap. 2.), in hwich he kontended that the Aposelz reali spoke in a vareieti ov diferent langwejez; th̄s plas̄in the seat ov the mirakel in the Aposelz themselvz. In the folowin n̄mber a replei apeard from the pen ov George Haworth, arguin that the hole serk̄smstans tuk plase in the spiritual state, and that the langwej hwich each individual beleevd tu be hiz own, woz the langwej ov spirits. In the n̄mber for Oktober, Hindmarsh repleid; and in April, 1813, Haworth kontribuinted a sekond paper on the s̄bjekt. The kontroversi had proseeded th̄s far, hwen at w̄n ov the Manchester kofi meetingz Hindmarsh gave an akount ov the progres and state ov the kwestion, and anounst hiz intenshon ov agen repleiing tu Haworth. Mr Clowes then roze from hiz seat, and, layin hiz handz on Hindmarsh's sholderz, sed, "Mei dear Mr Hindmarsh, you ar roj this teim." Not an̄ther silabel did Hindmarsh reit or s̄ter on the mirakel ov the kloven t̄sgz.

Kontiniuin our ekstrakts, we feind, s̄nder date Manchester, 26 March, 1813, the folowin :—

"Hwot you say ov the Roial Famili, and partikiuarli ov the Kin, iz most afektin, and prez̄nts s̄s with meni edifeiing and important lesonz. For, hou konvins̄in iz it, that no stashon here below iz ekz̄empt from treial and tr̄bel, and that neither the barz nor the gardz even ov a pales, kan keep out aflikshon! Hou kouvins̄in iz it also, that even in the dept̄s ov hiuman mizeri, the Divein Mersi kan be prezеnt, and instil its sakred konsolashonz! Ei hav no dout in mei own meind that the Kin iz kept in s̄m misteris̄s komiunikashon with invizibel bein̄z, who, s̄nder the Divein Providens, ar ordaind tu administer tu hiz k̄smfort in the prezеnt disorderd state ov hiz intelktual meind.

"You wil see that mei pen haz not been eidel, havin been emploid in reitiing agenst the doktrinz ov the Unitarianz, and

also in the eksplanashon ov all the "Parabelz" kontaind in St Matthew's Gospel. It iz mei intenshon, hwen ei nekst vizit you, (hwich, through the Divein Mersi, ei hope tu do in Julei nekst,) tu brig along with me a kopi ov the former pŕblikashon for yourself, and ov the later for your dear children."

*Tu Charles Augustus Tulk, esq.*

"Manchester, 22 March, 1813.

"Mei dear Ser,—At the kworterli meeting ov our Soseieti, held on Freiday last, it woz rezolvd unanimŕsli that az your venerabel fater haz dekleind akseptiŕg the ofis ov Prezident ov the nekst Hawkstone Meetiŕg, tu hwich he woz apointed at the last Meetiŕg, it wud be heili gratifeiŕg tu the frendz who asembel at thát Meetiŕg if *you* kud be prevaild ŕpon tu take the chair.

"Ei am aware that ther iz sŕmfiŕg ŕnreasonabel in the ekspektashon ov your akseptiŕg an ofis hwich wil kall you so far from home, and introdíús you intu a soseieti ov peepel tu whom you ar an enteir stranjer. Bŕt ei am aware also that in adresiŕg meiself tu you, ei am adresiŕg wŕn who wil make litel akount ov the *distans ov spase* hwich standz between him and an akt ov eminent usefulness tu the LORD'z New Church, and that in regard tu your beiŕg a *stranjer*, this iz not the fakt, sins you ar alredi wel nŕn, if not *personali*, in a way far more real and ŕbstanshial, tu all the jentelmen who uŕuali kompoze the Meetiŕg-in kwestion. Beseidz, you nŕ better than most ŕther men, that in the LORD'z New Church and Kingdom, all ar *brethren*, and konsekwentli nŕn tu each ŕther az the most intimet frendz and akwaintans. It iz on theze groundz that ei indŕlj the hope, that you wil hav the great gudnes tu komplei with the joint wishez ov the Soseieti and meiself, and that you wil take an erli oportuniŕti ov makiŕg your kompleians nŕn tu ŕs."

Mr Tulk seemz tu hav been ŕnabel tu komplei with the Soseieti'z wishez. Mr Clowes soon afterwardz reits:—

*Tu the Rev. W. Agutter, London.*

"Manchester, May 11, 1813.

"Mei veri dear Frend,—Ei aksept with deleit and thanŕkfulnes your kongratiulashonz on the glad prospekt ov seeiŕg the famili ov the Tulks nekst year at Hawkstone, and tho fourteen mŕnts iz a loŕg porshon ov teim for an old man tu luk forward tu, yet ei wil hope and trŕst in the Divein Providens, that if it

be the Divein wil, ei may be permitted tu enjoi so pekiuliar a gratifikashon. It wud be a great adishon tu *mei* joi on the okazon, and ei wil ventiuur tu ad, tu the joi ov everi member ov the Meeting, if *you* kan be prevaild spon tu atead your frendz tu Hawkstone at the same teim, and ei do most earnestli rekwest that you wil take it intu seriis konsiderashon, and endeavor so tu aranje your engajements az tu render sœch a jœrni at least praktikabel. This petishon for *another* sœmer iz bei no meanz intended tu eksklude the *present* wœn, and therefor ei wil indsœlj the hope that posibli even this year we may hav the plezur ov seein you; and az the law ov the Hawkstone Meeting rekweirz that everi hœzband brig hiz weif alonj with him, we wil hope also tu hav the adishonal hapines ov seein you akœmpanid bei Mrs Agutter.

"Hwot you say on the sœbjekt ov *Kreedz* wil not, ei sœspekt, konvins the Soseietiz in this neighborhud ov their inekspediensi. For a Kreed they seem determind tu hav, and therefor the singel kwestion iz, hwether they shal be left at liberti, each ov them tu kompoze a Kreed for themselvz, or shal hav wœn kompozod for them at sœm pœblik meeting. Tu me it apearz that the pœblik meeting wil be more kompetent tu deseid on the best form ov a Kreed, and ei am therefor ov opinion, with the rest ov our Soseieti, that it wil be a proper sœbjekt for diskœsshon at Hawkstone, hwen, it may be ekspekted, a greater nœmber ov Readerz from variis parts ov the kindom wil be kolekted, than kan be found at eni œther meeting. Ei enteirli agree with you that the œtmost kaushon wil be nesesari az tu the artikelz tu be admitted intu the Kreed.

"A fiu weeks ago we began our vizitashon ov the kœntri Soseietiz ov Readerz in this neighborhud, and shal kontiniu them, everi Mœnday til midsœmer. Nœtjng kan be more gratifeiing than tu witnes the growœ of the New Church in theze Soseietiz. You may reid your hors in eight or ten diferent direkshonz, and in the kœmpas ov from eight tu twenti meilz you may feind in each direkshon a Soseieti konsistjng ov from 3 tu 400, and if you ekstend your reid tu therti meilz, you kœm tu œther Soseietiz, without end, all inkreasiing and beariing doun all opozishon. Sœch iz the pouer ov Divein Truœ. Ei am shure you wil join me in the prayr, that the boundariz ov the New Church may be stil farther ekstended."

The reader who haz folowd the leif ov Clowes so far wil not need tu be remeinded that hiz laborz amœng the Soseietiz

aluded tu wer enteirli konsistent with hiz ofis as a klerjiman ov the Chørch ov England. Their objekt woz tu promote the growþ ov the true Kristian Chørch; tu enkørrej uniti and not separashon. The "Old Chørch," he konsiderd, had alredi perisht for lak ov the wormþ ov chariti and ov piuriti and usefulness ov leif, and all the relijys leif that nou ekzisted, hwether in the Establishment or out ov it, woz the leif ov Fait and Chariti uneited, the veri esens ov the New Church, and probabli az abundant in the Chørch ov England az in eni øther relijys bodi.

In the orijinal leter last kopid a MS. ekstrakt iz enklozed from Locke's "Vindikashon ov the Reasonabelnes ov Kristianiti," heded "Kreed-makin a meanz ov propagatin ignorans," in hwich he deskreibz a Kreed az a vail kast over the eiz, frough hwich alone the Beibel iz aloud tu be red; adin, "Ei hav often wønderd tu hear men ov several chørchez so hartili eksklaimin agenst the implisit fait ov the Chørch ov Rome, hwen the same implisit fait iz az mæch praktist and rekweird in their own, tho not so openli profest and injeniussli ownd there." Ther iz mæch truþ in the sayin ov wæn ov the erli Kwakerz, "Skriptiur onli iz our Kreed; for if the koment iz made the kreed, insted ov the tekst, from thåt teim we beleev not in God, bst in man."

The Hawkstone Meeting woz held in diu kourse on the 9<sup>th</sup> Julei, 1813, Mr John Parry beiñ prezident and Mr James Meredith veis-prezident. The Rev. John Clowes, the Rev. Joseph Proud, the Rev. Richard Jones, and the Rev. T. F. Churchill, with Mr Samuel Noble tu asist az sekretari, wer rekwested tu prepare a "Sømari ov the Kristian Fait az aknoledj and profest in the Lord'z New Church." This woz akordinli dæn, in twelv artikeln, with "a shorter Sømari for the use ov children and yøñ peepel," in the shape ov the folowin Kreed:—

"1. Ei beleev that the Lord from eterniti, who iz Jehovah, the Kreater ov heven and erþ, kame intu the wørld that He meit sæbdiu the poverz ov hel, and glorifei Hiz Hiumaniti, and that in this Glorifeid Hiumaniti He iz kalld the Lord God, the Savier Jesus Christ, who iz therefor the Onli God ov heven and erþ, kontainin in hiz Divein Person the Sakred Triniti ov Fæther, Søn, and Holi Gost.

"2. Ei beleev that evil ought not tu be dæn, bekauz it iz ov the Devil and from the Devil: and that gud ought tu be dæn, bekauz it iz ov God and from God; and that it ought tu be dæn

bei man *az* ov himself, bŕt that he ought tu beleev that it iz *from* the Lord, operatij with him and bei him.

"3. Ei beleev that the Wŕrd, or Sakred Skriptiur, iz the Divein Truf, proseedij from this God, brought down and fiks in its historikal and literal sens, in hwich iz kontaind an internal, or spiritual sens, heretufore *unnón*, bŕt nou reveald for the benefit and salvashon ov mankeind.

"4. Ei beleev that chariti, faif, and gud wŕks ar uneitedli nesesari tu man'z salvashon, and that man reseevz chariti and faif, and iz enabeld tu do gud wŕks, in proporshon az he doef the wŕk ov repentans, and beleevz in the Inkarnet God. Ei beleev, therefor, that without repentans no man kan be saved, bekauz no man kan be saved *unles* he be rejenenerated or *born* agen; and he iz not rejenenerated, or born agen, *until* he seases tu do evil, az beij ov the Devil and from the Devil, and deleits in doij gud, az beij ov God and from God.

"5. Ei beleev that the merit and reitissnes ov Christ kanot be impiúted tu eni<sup>w</sup>ŕn, bekauz they ar *finz* Divein, bŕt that hwot iz impiúted tu man iz the gud or evil hwich he prinsipali *lsvz* and operates.

"6. Ei beleev that after deŕ, hwich iz onli a putij of ov the material bodi, never tu be re-asiumd, man reizef agen in a spiritual and sŕbstanshial bodi, and that hiz eternal state, az tu hapines or mizeri hereafter, wil altugether depend on the leif he haz livd in this wŕld, hwether it haz been gud or evil.

"7. Ei beleev that this iz the teim ov the Lord'z *Sekond Advent*, hwich iz a *kŕminj*, not in Person, bŕt in the pouer and glori ov Hiz Holi Wŕrd, nou opend and reveald trough the instrumentaliti ov the teolojikál reitinz ov Hiz servant, Emanuel Swedenborg. Ei beleev fŕrther that this Advent iz for a laik blesed pŕpos az Hiz Ferst Advent, nameli, tu efekt a wŕk ov *jŕjment* in the wŕld ov spirits, and tu establish a New Church here on eŕđ, signifeid bei the *Holi Siti, New Jerusalem*, in the Apokalips, in hwich He wil reign az the God, Fŕther, and Protekter ov Hiz peepel for ever and ever. Amen."

After the Hawkstone Meeting Mr Clowes agen vizited his frendz in Glostershire, and thens made hiz way tu Barmouth, in North Wales, from hwich plase he reits on the 2nd Augŕst, tu hiz atácht frend at Bristol:—

"Ei hav the hapines tu inform you that trough the blesing ov the Divein Providens ei areivd safe and wel at this plase,

after a most plezant and prosperus jərni, in hwich ei had mæch tu be þankful for and nərɪŋ tu komplain ov, eksept okazonali, eksesiv heat and bad roadz. Mei gud frendz at Stroud detainid me til Tiuzday, on hwich day ei woz enabeld tu reach Ross (a most deleitfuli situated toun), and the nekst mornɪŋ ei areivd in gud teim at Hereford. ʒnfɔrtiunetli bof mei frendz wer from home hwen ei kalld, so that ei kud not obtain from either ov them the dezeird informashon respekting mei route. This defekt, however, woz sɜpleid bei mei landlord at the ín, who soon konvinst me that the best road tu Barmouth lay frouh Ludlow, Welshpool, and Dolgelly. Ei akordinli reacht the former plase thát evenɪŋ, Welshpool the day folowɪŋ, and Dolgelly on the Freiday, hwich brought me within ten meilz ov mei jərni'z end, frouh wɜn ov the feinst kəntriz ei ever saw.

"And nou, mei dear Madam, haviŋ reacht the end ov mei jərni, and kəm tu a plase ov rest and repoze, ei begin tu feast on the rekolekshon ov past hapines; this beɪŋ the wɪl ov our Hevenli Fæther, that we shud be nɜrisht not onli with the bred ov the prezent day, bɜt also with thát ov the *past*. On this okazon the remembrans ov mei frendz, and espeshiali ov all the keindnes shown bei yourself and your dear famili, and ov the hapi ourz past ʒnder your hospitabel roof, form a rich and prinsipal part ov mei repast.

"Tu everi wɜn ov your dear children you wɪl prezént mei best lɜv, with a kis tu each, and tu dear John an ashurans that ei wɪl kəm and see him agen az soon az ei hav oportuiniti, *without making eni demand spon hiz teeth*.<sup>(1)</sup> Aksept also, dear Madam, mei most grateful aknolejments ov all your keindnes," ets.

At the end ov the year woz pɜblisht the "Treatis on Medismz," in hwich he eksplainz the natiur and nesesity ov medismz in the salvashon ov mankeind, and the konekshon between the spiritual and material kreashon. The Reveald Wɜrd ov God, the Divein Hiumaniti ov the Lord, the Anjelik Heven, and the Infernal Kinŋdom, Rashonaliti, Freewil, and Seiens, ar sɜch medismz, az wel az the praktikal diutiz ov Prayr and Preachɪŋ, and the Sakraments ov Baptizm and the Holi Sɜper. In konkluzon, it iz shown that the Lord wɜrks Hiz savɪŋ pɜrposez bei sɜch medismz, and not without them; and that, konsekwentli, salvashon bei immediet mersi, apárt from the meanz for man's rejenerashon, iz a groundles eidea.

On the 1st ov March, 1814, he rote tu hiz widowd frend :—

“ Hwen ei inform you hou ei hav been emploid sins mei re-  
tørn from the sea, you wil not wñder at mei aparent neglekt  
ov mei korespondents. In the first plase ei had tu prepare  
mei “ Replei tu Mr Grundy’s Adres ;” sekondli, mei “ Treatis  
on Medismz ;” ðerdli, mei Sermon on the Fanksgivin Day ;  
fourðli, a Treatis on the Atonement, intended for insershon in  
the *Intellectual Repository* ; and fiffli, the Aniuul Report ov the  
Soseieti. Havin despacht all this biznes, you kan skarse form  
an eidea ov the plezur with hwich ei reseevd your leter, and ov  
the eagernes with hwich ei sit down tu anser it. It deleits me  
tu hear that you hav paid ansther vizit tu Windsor, and that  
your dear Francis akəmpanid you, who wud ov kourse make  
himself a favorit, for a feiner boi shureli woz never seen. You  
say nʒiŋ ov the dear old Kin, hwens ei konklude that he  
kontiniuz in hiz uʒual state bof ov meind and bodi. The  
Prinses Mary’s indispozishon mʒst hav been a treial tu you,  
bʒt it wud read tu you at least this instrʒktiv and important  
leson, that the wallz ov a pales kanot shʒst out siknes and in-  
fermiti. Heven grant that the dear invaleed may lern also bei  
glad eksperiens that the wallz ov a pales do not preklude the  
admishon ov divein konsolashon ! Ei am charmd with hwot  
you say about your feelinz on your berfday ; bekauz it haz al-  
wayz apeard tu me, that gratitiud for past mersiz iz not onli the  
best state ov hart before God, bʒt it iz also the best sekiuriti  
for fiutiur favorz. Indeed, the hole ov relijon, properli ʒnder-  
stud, seemz tu konsist in beiŋ grateful ; grateful tu the Giver  
ov all gud in the first plase, and grateful tu our fellow-kreatiurz  
in the sekond. Bʒt hwot piuriti ov hart and ov leif dʒz sʒch  
gratitiud implei ! hwot a sakrifeiz ov our self-lʒv ! hwot a de-  
votednes tu God, and chariti towardz our neighbor ! At the  
same teim, hwot a mʒltitiud ov blesinz dʒz it involv ! sins tu  
be truli grateful iz tu keep open a kontiniud komiunikashon  
between God and our own meindz, bei vertiu ov hwich ther iz  
a perpetual serkiulashon ov the Divein Leif and Lʒv, with all  
its grazez and vertiuz, desending ferst from God tu ʒs, and then  
re-asending with devout fankfulnes from ʒs tu God.”

In May he agen reits tu the same ladi tu inform her that a  
vizitashon from the Bishop in Augʒst wil prevent hiz going az  
far az Glostershire the kʒmiŋ sʒmer. He woz, however,  
at Hawkstone, az uʒual, in Julei, hwen Mr C. A. Tulk pre-

zeided at the Meeting, hwich woz, he sez, bof ful and harmonys. At the end ov the mōnt he reits agen tu hiz ladi frend, who apearz tu hav askt hiz opinion on sām s̄bjekt disk̄st between her and anōther ladi ov a les leivli dispozishon:—"It iz not in mei pouver tu setel the diferens between yourself and your frend az you wish me tu do. You ar perhaps bof ov you reit; you in enjoinn "pees and k̄mfort," and she in her "jornz and breierz;" bekauz the Almeiti leadz Hiz children in diferent pathz, no two ekzaktli aleik. With sām He strowz the way with *flouerz*, hweil with s̄therz He enk̄mberz it with *brambelz*; yet bof the flouerz and the brambelz hav their use, so az tu help on the traveler in each way tu heven. We mōst not j̄s̄ w̄n anōther. It iz s̄fishent for s̄s tu nō, that hwere God iz siupremeli respekted, sin kordiali hated, and the Divein Law made the prinsipal rule ov kond̄kt, we ar all advansin̄ forward towardz the gud ov eternal blis, however varīs may be our akomodashonz on the road; hwether we ar fed with hweil bred or broun, or hwether we ar refresht bei the wein ov gladnes, or hav our wein mingeld with mer (myrrh). Our blesed Lord Himself, diurin̄ Hiz soj̄rning here below, did not alwayz make Hiz abode on the mounten ov konsolashon, b̄t woz at teimz in the wildernes am̄y weild beasts and deviliz; tu instr̄kt s̄s that we mōst be kontent tu folow Him in this d̄sbel state, and gain all the gud we kan from each; and tu teach s̄s yet f̄rther, hwen we ar on the *mounten*, not tu j̄s̄̄ those who ar in the wildernes, and hwen we ar in the wildernes, not tu j̄s̄̄ those who ar on the mounten."

Sentiments w̄rthi ov "the siti ov piur gold, leik s̄ntu klear glas!" (Rev. 21. 18.)

This s̄mer he had the plezur ov a vizit from hiz dear frend, Charles Augustus Tulk, tu whom he reits on the 27<sup>th</sup> Auḡst, referin̄ tu their partin̄ at Matlock, and the hapines he and hiz frendz at Manchester had enjoid in Mr Tulk's "edifeiin̄ s̄oseieti." He sez, "You hav ekseited in all your frendz here, (and in n̄n more than in meiself,) niu hopes, niu dezeirz, niu afekshonz, niu deleits, and ei leav it tu yourself tu deseid, hwether it iz not nou bek̄m a serīs diuti on your part, tu cherish and n̄rish your projeni, bei repeatin̄ your vizits az frekwentli az posibel." He sez, "Mr Mottram and meiself went tu vizit the S̄oseieti at Radcliffe, hwen we lamented that yourself and Mrs Tulk wer not ov the parti. The meetin̄ woz fuli az niumer̄s az thāt hwich you witnest at Holkham Brook."

Clowes woz in the habit ov komiting tu reiting thoughts hwich, from teim tu teim, okórd tu him in hiz readin and meditashon on the Holi Skriptiur. A kolekashon ov theze thoughts woz pablisht after hiz deť, formin a volium pekiuliarli adapted tu edifei and deleit a thoughtful meind. Fiu dates ar given, bst the folowin iz an eksepshon, dated 22 September, 1814:—

“Grant, O Lord, that thei servant may ever remember, so az tu be reitli afekted bei, the Niu Name bei hwich Thou wost pleazd, this mornin, tu snvail Theiself tu hiz deleited vii, az the God ov benevolensez, ov benedikshonz, and ov benefakshonz!”

Two dayz afterwardz he rote tu Mr C. A. Tulk az folowz:—

“Manchester, 24 Sept., 1814.

“Mei veri dear Ser,—Your keind favor ov the 6ť ov this mǝnt wud hav reseevd an erlier replei had ei not been dezeitrs ov komiunikatin its interestin kontents tu the jentelmen who kompoze our *Kworterli Meetin*, and ov thrs hearin their sentiments on the sǝbjekt. The Meetin woz held last neit, and, after readin your dispatch, the folowin rezolushon woz unanimsli past. [The rezolushon iz lon, bst its pǝrport woz, that a propozal from Sweden tu reprint the oriĝinal Latin ov the *Arcana Cǝlestia* there, wud involv a veri hevi outlay, hwich meit be more advantajrsli apleid tu the mǝltiplikashon and distribushon ov kopiz in the diferent modern langwejez.] Mr Mottram and meiself hav lateli been vizitin the Soseietiz ov Reseeverz ov the Hevenli Doktrinz ov the New Jerusalem at Preston, Kirkham, Bolton and Liverpool, in all hwich plasez it woz heili gratifeiin tu obzerv the fruitfulness ov the hevenli seed, and hou the Chǝrch inkreasez daili boť in the nǝmber and kwoliti ov her memberz, frouh the inseminashon ov *Truť* and the implantashon ov *Gud*.”

The nekst mǝnt woz spent at Barmouth, and in November we feind him stayin with hiz frend Mr Smyth, at Heath, near Wakefield, hwens he reits, on the 14ť, tu Mr C. A. Tulk:—

“Mei veri dear Ser,—Ei avail meiself ov the lezur aforded me bei mei reteirment at this plase, tu ĵank you for your keind and veri interestin leter direkted for me at Barmouth, and hwich woz reseevd akordinĝli. On mei retsrn tu Manchester ei did not fail tu komiunikate its kontents tu our Soseieti.” [This woz on the sǝbjekt ov reprintin the *Arcana Cǝlestia* in the oriĝinal Latin.]

“The informashon hwich you komiunikate respekting the niu doktrinz, their spred in the northern parts ov Germany, and

the atenshon hwich they hav ekseited amɔŋ the lerned, iz ov a most gratifeiŋ keind. Iz it posibel tu get a seit ov Anquetil de Perron's Latin wɜrk? It mɔst be a great kiuriosiiti, and ei shud be most heili gratifeid bei the peruzal ov it. The *Nouvelles Recherches*, ets., with all its absɜrditiz, mɔst also be an interestiŋ wɜrk, and perhaps sɛm teim or ɛther you wil indsɔlj me with the readiŋ ov it. Ei am here at preznt on a vizit tu mei frend Mr Smyth, bɛt ei propoze retɜrniŋ home on Freiday nekst, hwen ei shal be hapi in agen heariŋ from you, and in the komiunikashon ov eni niu buk you kan spare me.

"Almost the hole ov last Oktober woz past at the sea, hwen a singiular evɛnt befɛl me, hwich ei dare komiunikate tu yourself, bɛt tu fiu beseidz. Wɛn morniŋ, on ferst awakiŋ, and without eni prevɛs tought on the sɛbjekt, a buk woz prezɛnted tu mei vii, enteitled "The Spiritual Sɛn, its Ekzistens, and Operashon proovd inkontestabli bɔt from Skriptiur and from Reason; together with the Ekzistens and Realiti ov thát Spiritual Wɜrld in hwich it operates." A strong impreshon woz at the same teim made on the meind tu komit the kontents tu paper; and akordiŋli ei set tu wɜrk, and before ei left Barmouth had an opertiuniti ov kopiŋ the hole, hwich ei did with mɔsch liberti and deleit. The wɜrk iz alredi in the pres, and wil be redi for pɛblikashon in a fiu weeks. Ei thiŋk you mɔst hav herd me say, konserniŋ the short treatis on "Seiens," that it also woz kopid in the same maner."

The argument ov this trakt iz, that az natiural heat and leit proseed from the natiural sɛn, so spiritual heat and leit, hwich ar afekshon and intelijens, proseed from a spiritual sɛn, hwich iz the Sɛn ov Reitissnes, the Divein Lɔv and Wizdom. And, fɛrther, az the natiural sɛn iz the senter and sɛport ov the natiural wɜrldz dependent ɛpon it, so the spiritual sɛn iz the senter and sɛport ov a spiritual kreashon, "or a kolekshon ov pasiv spiritual pouerz, adapted, in an endles vareieti, tu the resepschon ov its blesed heat and leit, and kalkiulated, in an infinit wizdom, tu giv fruitfulness, use, and efektt tu thoze leif-giviŋ prinsipelz."

"Neither sɛn, nor erθ, neither *aktiv forseiz* nor *pasiv pouerz* ar eniŋ, or prodius eniŋ, bɛt bei *komiunikashon* and *konjɛkshon* with each ɛther; and konsekwentli the wɛn argiuz the ekzistens ov the ɛther, hweil both uneited deklare tu man, in a langwej hwich nɛn bɛt the impiss and toughtles kan misintɛr-

pret or mistake, that ther ar two distinkt wørldz, wən *natiural*, the ƿther *spiritiual*, deseind for the fuler manifestashon ov the Divein mersi, benefisens, wizdom, and omnipotens ov the Great Kreater, bei prodiúsiŋ all posibel vareietiz ov use, thrugh the wønderful kombinashon and ko-operashon ov *aktiv forsez* and *pasiv puerz*."

The wørk kontainz siks propozishonz, with their "demonstrashon." The demonstrashon ov the fift propozishon, in an abrijd form iz :—

"The natiural wørld, with all its prodɔkshonz, bof animet and inanimet, woz kreated for the servis and kɔmfort ov inteligent beĩŋz, thrugh whom all fĩŋz meit retɔrn, borne on the wingz ov prais and gratitiud, tu the Divein Arkitekt, and out ov whom the anjelik heven meit be sɔpleid kontinuiali with niu inhabitants, kapabel ov reseeviŋ in all fulnes the komiunikashonz ov the divein lɔv and wizdom, and thus ov akomplishiŋ the feinal end ov kreashon, nameli, the glori ov God bei the disuŋon ov hapines.

"The spiritiual wørld argiuz the ekzistens ov its prodɔkshonz and inhabitants, and konsekwentli pozesez them, and this with a vareieti ekwal at least tu hwot iz obzervabel in the natiural wørld. For who kan form eni eidea ov an empti wørld, or ov a wørld void ov prodɔkshonz and inhabitants? Tu say that the spiritiual wørld iz without thát endles vareieti ov animet and inanimet kreashon hwich iz obzervabel in the natiural wørld, iz tu say that it iz no wørld. This argiument reseevz ful konfermashon from the testimoni ov sɔch ov the anshent profets as had their eiz opend tu behold the great realitiz ov the invizibel wørld; also from the vesel let down from heven tu Peter; (Akts 9. 9-17;) bɔt espeshiali from the Apokalips, in hwich ar rekorded the thiŋz seen and herd bei the belɔvd Aposel John, hwen his eiz wer opend tu behold the liviŋ realitiz ov the eternal wørld." The folowiŋ instansez ov personz and objekts seen in the spiritiual wørld bei the profets ar kwoted :—Isaiah 5. 5-8; Jeremiah 1. 11, 13; Ezekiel 9. 1, 2; Zekariah 1. 8; 4. 2, 3; 5. 1, 2, 6; 6. 1-3;—"all kalkiulated tu proov that the spiritiual wørld, leik the natiural, aboundz with its several prodɔkshonz, and that the two wørldz bear a nearer rezemblans tu each ƿther, bof az tu their aspekt and their kontents, than iz perhaps jenerali imajind."

## CHAPTER 13.

*Korespondens kontiniud—Ilnes—Vizit tu London. 1815—1817.*

Erli in the yjr Mr Clowes ped a vizit tu hiz frend Mrs Hornby, at Orford, njr Warrington. From her hous hj reits (Februari 9) tu hiz old frend at Bristol:—

“Ei hav loj bjn ankshsli wetij for an our ov legur, hwich meit alou mj the oportuniti ov retsrnij the fanks so jstli diu for yjr keind fevor deted the 20f Desember last; bst ei hav never found it til nou, diurij a vizit tu mei frend Mrs Hornby at this ples. It gev mj partikiular plegur tu hjr ov yjr intended vizit tu Windsor, and that mei djr godsøn woz tu akəmpani yu, and ei mæst entrit the gret fevor that at yjr legur yu wil akwent mj with ol that past ther. Hou iz the pur djr old Kij? And hou du the famili ber hiz afikshon? Hwot yu kwot from the Prinses Mary’s leter iz charmiq, and bespijs a wel-dispøzd meind. It wil giv mj plegur tu hjr that shj haz rekøverd her helt, and that her siknes haz left her, after performij its ofis ov admonishon and instrøkshon, hwich Prinsesez az wel az øtherz, ar in wont ov. Indjd, ei am ov opinion that the heier the steshon iz in hwich wsn iz born, so mæch the mør njd ther iz ov the rod ov afikshon tu aweken tu sjijs refleksjon; tu dispørs the *fantomz* ov hapines hwich prezént themselvz ønder the apirans ov *rialityz* in the drjm ov leif; and feinali tu rez the trøbeld spirit tu the pozeshon and enjoiment ov thøz *endiurij substansesz* ov blis, hwich the Eternal Trqt anounsez az the distingwiship and proper gudz, for hwich wj wer krjsted.

“Ei am hjr in a famili ov anjelik meindz, konsistij ov a mæther, for doterz, and tū ssnz. It iz heven tu bj with them, bst on Saterde ei mæst liv them tu retsrn tu Manchester.”

*Tu the sem.*

“Manchester, 19 Epril, 1815.

“Mei djr Madam,—Ei, begin tu fink it loj sins ei herd from yu, and ei fl ankshs tu nō hou yu ol du, and hou yu gø on with yjr roial piupilz? Dsz the leit ov the New Jerusalem shein az breit in a pales az in a kotej, and dsz it ekseit ther the sem joiz and konsoleshonz? Ar the *Kij’s doterz* ths *ol glorijs within*? It iz not bekøz a *Kij’s doter* iz mør onorabel in the seit ov God than the doter ov a pezant, nor bekøz a pales, in

Hiz eiz, iz mør magnifiscent than a kotej, that ei ask thjz kwestionz ; bət it iz bekōz the influens in wən kes iz mør komand-  
ing than in the ƿther, and mør leikli tu ekstend itself. Pljz tu  
inform me, at the sem teim, az tu the progres ov the Prinseſ  
Mary's indispozishon, and hwether ther iz eni prospekt ov her  
spidi rekšveri. Not that ei fjl veri solisitšs on thát skør, be-  
kōz ei beljv her tu bj in the handz ov her Hevenli Fəther, hƳ  
wil kompél ol her infermitiz tu administer tu Hiz ƿn Divein  
pərpos ov blesig and eternal salveshon tu her."

*Tu the same.*

"Manchester, 15 Jún, 1815.

"Hwot yƳ se ov the Prinseſ Mary iz deleitful, and it iz  
mei mōst earnest prər that shj mē kontiniu tu cherish the ak-  
seshon ov hevenli frut, ƿntil it haz akomplisht its blesed end, bei  
elevetiſ her meind tu an everlastiſ konjɔſkshon with the Siu-  
prjɔm Gud, in the lšv and praktis ov ol that iz piur, weiz, and  
heli. Her ekzampel mōst doutles hav its hapi efekt on ƿtherz,  
and hou kan wj tel hwot an instrument shj iz tu bj mēd,  
ƿnder the Divein Providens ov the Mōst Hei, for the pərpos ov  
introdušing ƿtherz tu "jť ov the Trj ov Leif, hwich iz in the  
midst ov the Paradeis ov God !" Hwot wud ei not giv for an  
oportuniiti ov hintiſ tu her, that in the garden ov her intelek-  
tual meind, thát Trj ov Leif olredi beginz tu blɔm and ber its  
immortal frut ; and that the mør shj jťs ov thát frut, so mōch  
the weizer, mør blesed, and (ei wil ad bei her ljv,) mør prinali,  
shj wil everi dē bekšm."

*Tu C. A. Tulk, esq.*

"Orford, 20 Jún, 1815.

"YƳ wud hav resjvd an erlier replei tu yƳr last keind fevor,  
had not the ƿnsertenti ov our djr Mottram's helf renderd it  
doutful hwether hj wud bj ebel tu atend mj in mei propōzd tƳr,  
. . . for without hiz ed, az a dreiver ov mei ƿpen karej, and  
az an intérpreter in kšmpani tu tel mj hwot iz sed, it wil not  
bj prɔdent tu ventiuſ on sƳr loſ a jšrni. . . . Ther remens  
nou ƿnli wən ekspidient, and thát iz, tu ask yƳ hwether yƳ kan  
mek it konvjnient and agrjabel tu yƳrself tu akšmpani mj from  
Hawkstone tu Bristol, jřu Birmingham, Gloster and Stroud,  
and from Bristol tu London? . . .

"Ei hav tu thank yƳ for yƳr ekselent remarks on the niu  
diskšveriz mēd in the seiens ov Anatomy, and tu kongratiulet yƳ

on ther agrjment with the fjolozjikal doktrinz deliverd bei our enleitend Wjor. Indjd ei never doubted for a mōment about sēch agrjment, nevertheles it iz satisfaktori tu s; it konfermd."

Mr Clowes atended the Hawkstone Mjting az yuzual, and his frend Mr Tulk prezeided; b;st the s;jm tu hav parted ther. A leter doted Stone, 14 Julei, konv;ez the distres;ng niuz that after rjch;ng Birmingham hj woz teken s;er alarm;nglj il az tu bj kom-peld tu ret;rn hōmward. Hj konkl;dz hiz leter th;s:—"Ekski;uz m;er at prezent bek;er reit;ng iz erks;em, and ei m;erst p;ersi;u mei j;erni. Let ;s luk ;p tu the Divein S;ers ov ;l Gud, and then, hwether in siknes or in helf, in the enjoiment ov the s;ocieti ov our frendz, or in the depriveshon ov it, ;l wil w;rk aleik for our gud."

The disappointment ov hiz frendz in Glostershire woz gret, and gev the gud man m;sch adishonal pen. Tu hiz ;ld frend at Bristol hj th;s reits, 19; Julei:—"It iz w;n ov mei heviest krosez, ;nder mei prezent indispozishon, tu feind that it has enteld enif;ng leuk disappointment on ;therz, espeshiali on th;er hum ei s;er tr;li and j;stli valiu. Y;ur afekt;ng leter ov yesterds went tu mei veri hart, and ekseited a s;enseshon infinitli m;er penful than hwot bodili s;fer;ng kan prodi;us. B;st, mei d;er Madam, let ;s not torm;nt ourselvz, and ad tu the s;fer;ngz ov our frendz, bei v;n regrets, hwen w; ;t rather tu kons;l ourselvz with the deleitful eidja that ;l our kons;ernz ar ;nder the kontinuiual inspekshon and kontrol ov th;at *Hevenli Father* hu l;sv ;s infinitli beter than w; l;sv ourselvz, and iz infinitli m;er weiz and provident tu prom;t our blis. . . . .

"The langwor hwich ei eks;piens, partikiularli in a morn;ng, konvinsez mj hou veri impr;dentli ei shud hav akted, had ei s;ferd meiself tu be geided bei inklineshon rather than bei j;jment, and had th;s introd;i;st intu y;ur hous an in;rt and leif;es bodi insted ov an aktiv and liv;ng man. S;ch iz the stet ov mei korp;orial fr;m; and mei spiritual w;n me bj th;s de-skreibd: Hav y; ever s;jn a man standing on a *rok* hwich ;ver-hanz a tempesti;us s;f, and luk;ng down thens on a litel bark tost bei the storm? Y; hav then s;jn an ekzakt imej and reprezen-teshon ov mei prezent mental stet. ;nli kol the *rok* the Lord; the man standing ;pon it internal konfidens; the tempesti;us s;f the ajiteshon oke;ond in the l;er prinsipelz ov neti;ur; and the litel bark tost bei the storm mei inferm and distr;bd bodi, with its eksternal man in konekshon with th;er prinsipelz. Y; wil

then behold mei internal man, ksm and kompozɔd, fɪkst ɔnli on the pɔrposez ov the Eternal Truθ, havɪŋ nɔ wɪl bɜt that the Divein Wɪl mɛ bɪ akomplɪst, and lukɪŋ nɔ longer at its lɪtɪl bark, bɜt at thát Omnipotens hwɪch rɪlʒ the wɛvz bei hwɪch it iz tost, and sez tu them and tu the windz, 'Bɪ stɪl.'"

Tu this ksmnes ov meind hiz fɪzɪʃən atriɪbuted hiz spɪdi rekʃveri. In November hɪ agen vɪzited the Hornby's, at Orford, nɪr Warrington, hwens hɪ reits tu hiz frend, "tu ʃaŋk her for her keind solisitɪud about hiz helθ, and tu inform her ov its olməst mirakɪulʌs rekʃveri." The leter kontiniuz:

"Ei am gləd tu hɪr that yu hav it in kontemplerʃən tu pe yur anɪual vɪzɪt tu Windsor this Kristmas, hwɪch ei trɔst wɪl bɪ ov the grɛtest benefit tu yurself and ɜtherz. Hwen yu ar ther, wɪl it be kɔld prezɔmpʃən if ei rekwest yu tu mek mei keind remembransez, with ɔl humiliti, tu the Prɪnses Mary, informɪŋ her that ei am about tu pɔblɪʃ a volium ov Sermonz on the Lord'z Prer and Ten Komandments, and that if shɪ wɪl permit mɪ, ei shal bɪ hapi, and estɪm it a partɪkɪular onor, tu prezɛnt her with a kopi? Ov yurself olʌ ei hav tu entrɪt the sem fevor; and that az sʊn az the pɔblɪkeshən iz finisht, yu wɪl alou mɪ tu direkt tʊ kopɪz for yu, wɛn for yur ɔn yuʌ, and the ɜther tu bɪ forwarded bei yu tu Windsor. Az sʊn az the Sermonz ar pɔblɪʃt, anʌther and a mɔr important wɜrk wɪl bɪ sent tu the pres, enteitled "On the Wɜrʃɪp and Lɔv ov God," bɪɪŋ a translɛʃən from a Latin wɜrk ov our enleɪtend ɔfor, Emanuel Swedenborg. Bei the asistans ov the yɔng ledɪz ov this ples, ei am preperɪŋ an Ekspozɪʃən ov several mɔr ov our Lord'z "Parabelz," hwɪch ei hɔp wɪl be redɪ for the pres in a fɪu wɪks. Yu sɪ then hou mɔʃh ei am indeted tu the Divein mersi for enʃlɪŋ mɪ agen tu emploi mei pen for the benefit ov the Chɜrch."

Hiz pen kontiniud its wɔnted leborz; bɜt hɪ woz ɜnɛbel tu rezɪum the diutɪz ov the pulpɪt. In Desember hɪ reits from Manchester:—

*Tu C. A. Tulk, esq.*

"Yur keind leter, hwɪch ei resɪvd a fɪu dez əgɔ, had the dɔʌbl efekt ov ekseɪtɪŋ grətɪtɪud tɔardz yu for the ɜnmerited fevor, and at the sem teɪm ov mekɪŋ mɪ hɜf ashemd ov meiself for havɪŋ sɔ lɔŋ deləd the eksekiushən ov mei pɔrpos ov reitɪŋ tu yu. Ei se hɜf ashemd, bekɔz ei am not fɪli konvɪnst that it hɜz ever bɪn in mei pouer tu reit, without neglektɪŋ nesesari

biznes, hwich haz akiumiuled, diurij mei let indispozishon, tu a degrij kweit alarmij tu mei wjk sholderz. Ov this yu me jşj for yurself, hwen ei tel yu that ei hav had a Prefes tu reit for a volium ov Sermonz on the Lord's Prer and the Ten Komandments, hwich haz bin sşm wjks in the pres ;      a Prefes tu the niu transleshon ov the trjtis *De Cultu et Amore Dei*, hwich wil sun g   tu pres ;      an artikel for the nekst n  mber ov the *Intellectual Repository* ;      anserz tu several leterz from America and     er plesez, on biznes hwich rekweird *immidiet* atenshon. Ad tu this, that for the last t   m  n  s ei hav bin a wonderer from ples tu ples for the rek  veri ov mei held  , and th  s t   *  nseteld* tu discharj mei akounts with   l mei korespondents.

"B  t en  f ov apoloji, hwich ei tr  st iz   nnesesari, and tu prosjd tu s  m  ij ov m  r importans. Yur remarks on the stet ov the New Church in London wud giv mj m  r konsern, if ei wer not wel konvinst that the *general* prosperiti ov the Ch  rch iz on the advans, notwithstanding   l the disorderz intu hwich individualz m   hav bin permitted tu f  l. For the *general* prosperiti ov the Ch  rch, az it ap  rz tu mj, wil bj promoted prinsipali, bei the serkiuleshon ov the w  rks ov our enleitend   for, and in the degrij in hwich the hevenli doktrinz kontend in th  z w  rks beg  t konvikshon in the   nderstanding ov men, and bek  m inkorporated in the leif's l  v bei aktiual praktis. *Prich-ij* me indjd d   s  m  ij, b  t its efekts, ei   n  k, wil bj sm  l, komperd with th  z ov *Ridij*. Tu deseid then on the Ch  rch'ez advansment, wj m  st not luk either at the *erekshon ov niu Tempelz*, or at the *konvokeshon ov Konferensez and Kounsilz* ; b  t wj ar tu konsider hou far the sel ov the Hevenli Doktrinz inkrijsez, and hou far the meindz and leivz ov mankeind ar restord tu the order ov heven bei peruzij and praktisij them. In this vi  , alou mj tu   n  k yu for yur akount ov the y  ş *Italian artist*, hwich ei red with the gretest satisfakshon. In the sem vi   ei hav bin m    h gratifeid letli bei intelijens from     er kworterz, respek  tij the akseshon ov memberz tu the New Church, espeshiali from ———, hwer ei feind a y  ş klerjiman ov the Establishment haz dekl  rd himself a zel  s advoket for the tr    thz ov the Niu Dispenseshon, az haz       a y  ş jentelman ov properti, deseind for ordineshon in the Ch  rch and tu     skjd tu a livij hwich iz in the gift ov the famili.

"Ei had letli the plezur ov pasi  j a fortneit with the charmi  j famili at Orford, in the k  rs ov hwich teim wj finisht t   fresh     kelz ov Eksplaneshonz ov the Parabelz."

On the 16th ov March, 1816, hi röt tu Mr Tulk about a sekt in America, hwich had adopted sëm ov the New Church Doktrinz, bst mikst sp with politikal sentiments opözd tu Swedenborg's prinsipelz ov loialti and sərbordineshon. "It iz evident," reits Mr Clowes, "that the doktrinz ov the 'Free or Halcyon Church' ar, az tu meni points, in perfekt agriment with thöz ov the New Church. Nevertheles it iz ikwali klir, that on the sərbjekt ov politikal gšvernment, the sentiments ov the tq Chërchez ar az opozit az leit and darknes, sins wj nō that it iz a ténét ov the New Church that kinli gšvernment iz alouabel, and ot tu bi obed; hweraz the Free Church deklarz that 'öl s̄ther dominionz and pretended gšvernments, bst Christ's alon, ar striktli şnlöful and sinful befer God.'

"Ei am kweid charmd with the konkluzhon ov yur leter, in hwich yu spik sō flinpli ov yur domestik joiz and ther konjşgkshon with the Infinit and Eternal. Me thöz joiz deli inkriş in nşmber and in mezur, and me the bond ov ther konjşgkshon with ther Hevenli Fæther bi dron everi de kløser and kløser!

"Hou shal ei ekspres mei gratitiud tu dır Mrs Tulk for her handsşm and welkşm prezent? Ei wil ekspres it in the wē hwich, ei am persweded, şhi wil bi best plizd with, nemli, bei ashuriş her, that az often az ei yuz her dır gift, it shal kol tu mei remembrans ol her swjt afekshon, and in konekshon with thåt afekshon, the Divein Sers from hwich it prosjdz, sō that hwenever mei hand iz in kontakt with, and flz the sşpört ov, her *ivori-heded ken*, mei hart me bi in kontakt with, and bi med sensibel ov, the sşpört ov anşther and heier prop, nemli, the Divein mersi and lşviş-keindnes, together with the benevolens with hwich Hi inspeirz Hiz belşvd children."

*Tu the sem.*

"Manchester, 25ı Me, 1816.

"Mei veri dır Ser,—Yur veri keind and welkşm leter riht Manchester at a teim hwen ei woz on a tır tu vizit mei frends at Orford, at Winwick, at Liverpool and in its neborhud, and it woz not put intu mei handz şntil mei retşrn on Wenzde last, or yu wud probabli hav resjvd an erlier replei. The komiunikeşon from America, hwich yu ar plizd tu impart, iz most gratifiin, bekoz it prvz the opereshon ov a zelşs afekshon in favor ov the Truđ, hwich kanot fel tu bi prodşktiv ov the hapiest efekts. That this afekshon me bi yuneited with its proper *nolej*

and *prudens*, iz mei mōst devout prer, and az the memberz ov the New Church at Philadelphia ar meni ov them *ekspjriēnst* men, ei fīnk wj mē indōlj a rjzonabel hōp that the prer wil bj granted. Yū ar veri keind in ol that yū se and propōz about our mjtj, and hweil yūr keindnes ekseits mei wormest grati-tiud, it kōlz spon mj at the sēm teim tu bj eksplisit with yū, bei sñfolding tu yū ol mei prezent engejments and futiur planz. In the ferst ples, therfor, ei wish tu obzerv that it wil bj imposibel for mj tu liv Manchester til the Hawkstone Mjtj, az ei ekspekt mei frend Mr Edward Hornby everi dē tu bj mei gest diuring the mōnf ov Jun. In the nekst ples, ei am ijer tu inform yū that it iz mei prezent intenshon (snder the blesjñ ov the Divein Providens) tu prosjd from Hawkstone tu Bristol, and in the wē thither tu vizit the frendz at Stroud, and after steinj a wjk at Bristol tu dū meiself the grēt hapines ov mēkin the best ov mei wē tu Marble Hall, if it wil siut the konvjniens ov yūrself and Mrs Tulk tu resjv mj at thāt teim. Our frend Mr Banning haz promist, if posibel, tu akōmpani mj from Hawkstone tu Bristol; b̄t az ol hiz engejments ar sñserten, dependj spon sō meni serkōmstansez konekted with the diutiz ov hiz ofis, it wud bj a satisfakshon tu mj tu nō hwether in kes ov bijj disapointed ov *hiz* kōmpani ei meit hōp for the plezur ov *yūrz*, tu eskōrt mj on the rōd. Wil yū then hav the gudnes tu inform mj, az sūn az yū konvjnientli kan, hou far the abōv arenjment mjtis yūr planz and wishez, and partikiularli hwether wj mē hōp for the plezur ov yūrself and djr Mrs Tulk this yjr at Hawkstone? Az far az ei kan lern, the mjtj iz leikli tu bj a ful wēn.

“Ei am deleited with yūr remarks on the *De Cultu, ets.*, and enteirli agri with yū that, ‘with ol its fōlts,’ it mōst ov nesesity pruv an edifeiij wōrk tu sōch az ar in a dispozishon tu resjv it. A fiu wjks agō ei woz prompted tu begin a niu wōrk, enteiteld ‘The Tj Hevenli Memorialists; or Lōv and Truf stetiñ tu the Kristian wōrld ther prezent distresez, and implōriñ relif.’ Ei wil tel yū mōr hwen wj mjt. Ei hav the plezur olso tu inform yū that diuring mei let vizit at Orford, with the asistans ov the penz ov the yōg lediz, wj hav finisht the Eksplikeshon ov *ol the Parabelz*, and hav begōn the Eksplikeshon ov the *Mirakelz* in the sēm wē ov Kwestion and Anser.”

On the 13<sup>d</sup> ov Jun hj reits tu hiz frend at Bristol :

“The Hawkstone Mjtj wil brek s̄p 5<sup>d</sup> Julei, at hwich pjriod ei intend tu begin mei jōrni, and mēk the best ov mei

we for yur toun, with the desein ov bijn yur glad geat, if yu wil alou mj, for about a wjk. Mr Banning wil akəmpani mj in mei open karej from Hawkstone, and Mr C. Tulk haz promist tu sɛplei hiz ples and eskórt mj from yur toun tu hiz hous nɛr Twickenham, hwer ei propɔz tu ste ansther wjk, and then prosjd tu the sɛ, for the sɛmer. Yu sɛ then hwot a loɲ jɛrni, and hwot a larj kwontiti ov hapines ei propɔz tu meiself, and hwot nɛd therfor ei hav ov dependens on the Divein mersi and providens tu ensbel mj tu eksekiut ol mei planz. Let mj entɛrt yur prɛrz that mei dependens me not bj in ven, bɛt that ei mɛ wɛns mɔr hav the gratifikeshon ov sɛij sɔ meni frendz hum ei jɛstli lɔv and estɛjm.

“Yur akount ov the roial wedɛj deleited mj beyond mezur, and espeshiali yur ekstrakt from the Prinse Charlotte’s leter, hwich bespɛks at wɛns the gud sens and ɔnfend peieti ov the reiter. Hou devoutli du ei prɛ for her hapines, and thát ov her smiabel konsort, and that ther marej me bj a marej in heven, az wel az on ert!”

After vizitin hiz frend at Bristol, hj akəmpanid Mr Tulk tu hiz rezidens nɛr London, hwens hj reits :

“Marble Hall, nɛr Twickenham,

“Middlesex, 25 Julei, 1816.

“Mei dɛr Madam,—Ei tek the erliest opɔrtuuniti ov fulfilin mei promis ov reitin tu yu, and am hapi in bijn abel tu inform yu that, tɛru the blesɛj ov a keind Providens, dɛr Mr Tulk and meiself rɛht this ples betwɛn fɔr and feiv o’klok yesterde, after a mɔst prosperɛs, and in meni respekts a plezant jɛrni, konsid-erɛj the ɔnseteld stet ov the wether, and the meni dɛr frendz on hum wɛ wer *aperentli* tɛrniɲ our baks. Ei se *aperentli*, bekɔz *rɛali and tɛyli* wɛ had them *kontiniuali in viu* and *befor our fesez*, sɔ that notwithstanding the remuval ov our bodiz from them, az estimated bei mezurɔz ov spes, wɛ wer vertiuali and konstantli advansɛj tɔwardz them with our *spirits*, and this with a rapiditi ov mɔshon far greter than thát ov our horsez; bekɔz it woz the mɔshon ov our best and wormest afekshonz.”

“Marble Hall, yu me perhaps nɔ, iz a smol pales on the baɲks ov the Thames, az elegant and komɔdɛs az the art ov man kan mek it, and ɔnli tu bj reivald bei the vertiuz ov its inhabitants, and bei ol thɔz mental ɔnsɛjn ekselensez, hwich az far transend ol the biutiz and arenjments ov mater, az ther orijin iz mɔr divein, and ther efekt ɔn the meind iz mɔr deliket and

deleitful. Mei ønli fjr iz, lest ei shud bekəm a *spoild cheild*, and les wiling tu retørn tu mei hømli fer at Manchester, after bijn regeld, az ei hav letli bijn ønder yur djr ruf, and az ei am hjr, with sø meni rich dentiz ov spiritual asøshieshon. Bst ei wil endeavor tu bj gretful, and gratitiud, yu nò, tu the Fsther ov Mersiz, az it iz in itself the møst ekskwizit ov øl indsljensez, sø iz it a gratifikeshon hwich involvz in it the rjal pozeshon ov øl thøz objekts hwich ekseit it. Yet it mæst not bj konfeind jven tu the Divein Bijn; sins it iz the wil ov thát Bijn that wj ekstend it tu øl thøz djr frendz from høm, ønder Him, wj dereiv our hapines, and that thæs wj inkrijs its joiz. Hwot a repást ov lksiuiri, then, iz mein! Kòld øpon, az ei fjl meiself, tu the gretful aknolejment ov sø meni fevorz dispenst letli from sø meni heili valiud asøshiets, bj therz then the præz, and mein the deleit ov bestøij it! And hweil wj yuneit in this resiprokal akt ov givin and resjvin, mæ wj færtther bj yuneited in thát spirit ov prær for the eternal welfer ov jch øther, hwich kanot fel tu introduiús øs feinali tu an eternal asøshieshon in the relmz ov piuriti and pjs!"

*Tu the sem.*

"Marble Hall, 12 Ogsst, 1816.

"Mei djr Madam,—Yur keind fevor ov the 29<sup>th</sup> ølt. imparted øl thát gratifikeshon hwich wæn never felz tu dereiv from the komiunikeshon ov sentiments konjjnial with our øn, and elevetij øs tu the Divein Founten from hwich the flø. Ei hav, therfor tu fank yu, not ønli for hwot yu se, bst ølsø for its efekt in rezij mj abøv meiself, and enserklin mj in thát blesed sfjr ov hevenli and eternal prinsipelz, in hwich, without the fatig ov travelij, ei woz ensbeld tu tek mei øjt kømfortabli, az in a chariot ov feir, and rjvizit mei djr frendz at Bristol. Yes, it iz the hapi properti ov *meind*, that it kan muv in eni direkshon with an inkalkiulabel rapiditi; bst it iz a properti stil mør estimabel, that it kan aknolej thát rapiditi tu køm from a pouer siupjrior tu itself, and tu bj the rezølt ov the afekshonz ov thøz it møst lævz, and in huz søseieti it feindz its chif deleit. If then yu feind mj økezonali sitiñ at yur tebel, lisenij tu yur konverseshon, or tu the swjt søñ ov yur djr døterz, yu mæst not blem mj az an impertinent intruder, bst mæst regard mj az an inveited gest, tu høm yu hav komited the kj ov yur hous, tu bj yuzd at hiz plegur. Præ tel mj hwenever mei vizits bekəm trøbelsøm, and ei wil endeavor, hwotever it kosts mj, tu bj les sø, bst yu mæst ekskiúiz mj if ei kan never wilingli rezein mei kj.

"Wj hav at last akomplisht our jærni tu Brighton, from hwich ples wj retsrnd on Saterde, after ekspjriensij meni signal prufs ov thát Divein Mersi and Providens, hwich never felz tu ekstend its Fætherli blesij and protekshon tu the list and læst ov its krjtiurz hq depend on its bounti.

"The ledi wj went tu vizit iz ful ov yjrz and infermitiz az far az regardz the mjr bodi and animal leif, bæt in *meind* shj pozesez ol the vigor ov yuþ, kombeind with ol the inosens and wizdom ov matiúr ej. Shj haz a ysj ledi for her kompanion hum shj iz mœldij akordij tu her on temperament, and hq iz œlredi a profishent in meni ov her vertiuz. Tq ysj and interestij Kweker lediz, hq ar beginij tu rjd the Niu Doktrinz formd our parti; and, wil yu beljv it, wj never wœns seid for a seit ov the Pavilion, or for the fevor ov its Prins! For hq that hæf ever tested the swjts ov hevenli konvers, and thœs kœltiveted an akwentans with the Monark ov the Yqnivers, the Kin ov kinz, and Lord ov lordz, and fjsted at Hiz tebel, and had a ples in Hiz pales, kan fijk it eni diminiushon ov hiz privilegez and joiz tu bj a strenjer tu the pales ov erfli digniti and grandor?

"Wj left Brighton, therfor, nder the ful influens ov this sentiment, that wj had absundant kœz tu bj gretful for havij found, and bin asœshisted with a Kwjn and frj Prinsesez, dwelij in a Pavilion *not med with handz*, bæt *eternal in the hevenz*, from huz konverseshon wj wer enebeld tu lern the lœz and kounsels ov the Mœst Hei, and thœs tu asénd intu the Grand Kounsill-chamber ov the Infinit and Eternal.

"Djr L. haz med a weiz yus ov hwot yu gev him; bæt hwot shal ei se tu the rinz and the her? Let mj hœp that the wil œlsœ operet az sœ meni *Beibelz*, bei remeindij ther djr pozeserz ov wœn huz heiest onor and hapines iz tu ekzœlt the Hœli Buk abœv ol the trezurz ov this wœrld, and tu form hiz meind and leif bei its hevenli and eternal kounsels."

Hweil in the neborhud ov London, Mr Clowes woz rekwested tu prjch at wœn ov the New Church Sœseietiz' chapelz. Hj repleid that it wud bj improper for him, az a klerjiman ov the Establishment, tu okiupet the pulpit ov a Disœntij ples ov wœrship; bæt hj woz wiliq, if dezeird, tu konvœrs in the chapel for the konvjniens ov akomodetij greter nœmberz. Akordinli, tekiq a sjt in wœn ov the piuz, hj sed that hj had bin konsiderij the trq netiur ov a *Chœrch*, from havij, sins hj had bin in London, herd frikwent yus med ov the termz *Old Church* and *New Church*,

and stetments that sœch a man woz a "member ov the New Church," hweil anœther belongd tu the Old Church. "Nou," hj kontiniud, "if hj reitli œnderstud the mjniŋ ov the termz, this woz œndertekin tu se far mœr than hj kud pretend tu deseid : for hwot woz it, hj wud ask, that konstitiuted a member ov the *Old Church* ? Fœt without chariti : the profeshon ov relijŋ without its hartfelt rjaliti. And hwot konstitiuted a member ov the *New Church* ? Chariti and fœt : a sinsjr lœv ov God and man, with a fœrœ konvikshon ov the trũthz hwich tĩch the nesesity ov praktisiŋ thœz tũ Gret Komandments. It woz therfor veri posibel that mœr jeniuiŋ memberz ov the Lord'z *New Church* meit bj found amœŋ thœz hũm the designated the 'Old Church,' than amœŋ the memberz, az the kœld themselvz, ov the 'New Church.'"

In wœn ov hiz leterz œlredi pœblisht, hj mentenz that "tu *shœn jvil as sin agenst God*, iz the *sine gud non* ov the Chœrch'ez inkrijs and prosperiti. For hwot iz the Chœrch, properli spĩkiŋ, bœt the *konjœŋkshon ov gud and trũð* ? Yet œntil jvil bj shœnd az sin agenst God, it iz imposibel that the prinsipel ov gud kan manifest itself, either jenerali or individuali, konsekwentli ther kan bj nœ Chœrch. . . . The rœ matĩrials ov doktrin mœst bj ferst preperd. . . . Bœt wj œt never tu forget that trũthz mĩrlĩ in the memori ar bœt *stœnz*, and that stœnz kan never bj properli joind together bœt bei a *semœnt* or *mœrter*, hwich iz nœthiŋ els bœt the *gud ov hevenli lœv and chariti*, hwich kan œnli bj prokiũrd bei the remũval ov *evilz*."

In anœther leter hj sez, "Yũ ask mei adveis about the best and fitest metodz ov mekiŋ the Hevenli Doktrinz nœn tu œtherz ; and ei wish tu se in replei, that hwot apĩrz tu mĩ tu bj the prinsipal method iz, ferst tu inkorporœt thœz doktrinz wel intũ our œn wilz, œnderstandiŋz and leivz, bei shœniŋ œl jvilz az kontrari tu ther piuriti, and then, from a reniũd wĩl and enleitend œnderstandiŋ, tu endevor tu komiuniket the nolej ov them tu œl around œs. Sœch komiunikeshon mœ bj efekted in sœm mezur bei konverseshon, bœt prinsipali, az ei aprehend, bei the dispershon ov sœch reitiŋz az tend either tu eksplen or enfœrs thœz doktrinz."

The nesesity ov *shœniŋ jvil as sin*, bœt for a man'z œn salvœshon, and for hiz influens œpon œtherz, woz often œrjd bei Mr Clowes in hiz sermonz and in œther wez. Hj agen alũdz tu it in anœther ov hiz printed leterz : "It iz a roŋ eidja tu sœpœz that *yũsez in the Chœrch* ar promotœd œnli bei eksternal akts,

and ar mör abundant in the degri that sœch akts ar mör niu-  
merss and mör splendid ; for it wud apir that ther iz a *riäl yys*  
performd in the Chŕrch in everi inward akt ov repentans and  
fet, houeever trivial sœch an akt me sijn, either in the eiz ov  
him hu performz it, or in the estimeshon ov ætherz.”

On the 4<sup>th</sup> September hj reits from Scarborough, kontrasting  
Plegur and Hapines ; the former bijig a mjrlı natiural deleit,  
hweil the later iz a spiritual joi, proper tu man aløn. “ Plegur  
me bj komperd tu *chaf*, hwich haz, indid, its yusez, sœ far az it  
administerz tu the introdskshon and formeshon ov the piur gren  
ov hapines, bœt hwen separated from thåt gren, iz dispêrst bei  
everi wind, az a ðing at wœns ænstebel and yusles. On the kon-  
trari, hapines iz an internal prinsipel and me bj komperd with  
the hwjt formd and grœig within the chaf, and for the sek ov  
hwich the chaf ekzisted, yet separabel from the chaf, and in its  
separeshon kepabel ov bijig gatherd intu the hevenli garner,  
hwer it inkrişez tu eterniti in piuriti, perfekshon, and blessednes.

“ Hou insensibli hav ei bijn led tu sermoneiz, hwen ei œt tu  
hav bijn teliŕ yu hou, ðru the mersi ov a keind Providens, ei  
hav bijn brœt tu this ples, in perfekt helf and sefti ! Mr and  
Mrs C. Tulk wer keind enœf tu akœmpani mj az far az Cam-  
bridge, hwer wj past the sekond neit, and parted the nekst  
morniŕ, on hwich okœzon ei had not œnli tu deplœr the los ov  
ther deleitful sœseieti, bœt had tu bemœn mei solitiud on the rœd,  
bijig nou, for the ferst teim sins ei kwited Manchester, left tu  
meiself tu pœrsiũ mei jœrni aløn. Mei solitiud, houeever, wœz  
not ov loŕ diureshon, az on the folœig morniŕ ei riçht the hous  
ov mei frend Mr Mossop, the vikar ov Boston, in Lincolnshirœ,  
in huŕ sœseieti and thåt ov hiz charmiŕ famili ei past tũ veri  
agriabel dœz, diuriŕ hwich teim ei wœz introduiũt tu sœm  
resjverz ov the Hevenli Doktrinz ov the New Jerusalem in the  
neborhud. Mei frend œlsœ wœz keind enœf tu akœmpani mj on  
mei jœrni az far az Newark, the wœ tu hwich ples led ðru  
Grantham, hwer hj brot mj akwented with a klerjiman hu iz  
œlsœ a zelœs frend ov the Niu Doktrinz, and with hum wj spent  
tũ ourz veri deleitfuli. From Newark ei had agen tu travel in  
solitiud, til ei riçht this ples, hwer ei sun forgot œl the tjdœs-  
nes ov mei jœrni in the sœseieti ov mei mœst valiud frendz.”

It iz remarkabel that Mr Mossop had not a singel Disœnter  
in hiz parish, and hwen hj ofishieted in the neboriŕ toun ov  
Deeping, the Disœnterz frikwentli kem tu hjr him priçh. The

klerjiman ov an adjoining parish, hū had bīn brōt thēr bei Mr Mossop's mīnz, az a frend tu the Niu Doktrin, religiŋkwisht and then prīcht agenst them. Bst hī prīcht awé hiz kongregeshon; sō that nīrli the hōl parish had gon ōver tu the Disénters befor hī deid.

The nekst mōnd Mr Clowes rōt from Heath, nīr Wakefield :

"Yur leter prūvd kweit a kordial tu mei meind, bei manifestiŋ the Divein Pouer sō evidentli operativ in prodiūsing the trankwiliti and kompōzur, in hwich yū ar prezervd, notwithstanding the ŋnfavorabel apīransez hwich at prezent meit sīm diskārejiŋ. Hōld fast, ei entriŋ yū, bei this *golden chen*, hwich konekts yū with the providens and pouer ov the Mōst Hei; and let not a singel līŋk bī brōken bei the sleitest fīr, aprehenshon, or dout. Yur aferz wil then ōlwez bī in the best handz, bekōz, bīiŋ teken out ov yur ōn, the wil bī in the handz ov the Ōlmeiti; konsekwentli blest bei Hiz mersi, direkted bei Hiz wizdom, and sekiūrd bei Hiz protekshon. Nevertheles, for yur fārther piurifikeshon He mē stil sī it gud tu ekserseiz yur feŋ, bei not grantiŋ immīdīet sāksez tu yur planz and pōrposez, and therfor peshens wil bī nesēsari on yur part, tu enabel yū tu bē with this treial ov yur konfidens, and tu diskāver that hwot iz aperentli agenst yū, iz rīali in yur fevor, and that the winter ov yur ekspekteshonz, houeever sevr, iz a shūr preliud tu a blesed sprīŋ and sōmer, and sō mōch the shūrer az it iz ov longer kontīnuans. Let yur motō then bī, akordiŋ tu the laggewej ov profetik wizdom, 'Ōlthō the fig trī shal not blossom, neither shal frūt bī on the veinz; the lebor ov the oliv shal fel, and the fīldz shal yīld nō mīt; the floks bī kōt of from the fōld, and ther shal bī nō herd in the stōlz; yet ei wil rejois in the Lord, ei wil joi in the God ov mei salveshon.'"

Everi konshienshēs man mōst hav okezonali found himself embarast bei dout az tu the kōrs hī shud pursiū in difikōlt serkōmstansēz. Mr Clowes's adveis woz often askt in sōch kēsez. Hiz replei tu an apkshēs inkweirer mōst not bī omitted hīr, thō kontend in the kolekshon ov hiz leterz ōlredi pūblisht. <sup>(1)</sup>

"It wud afōrd mī partikiular gratifikeshon, tu bī enebeld tu direkt yū ŋnder yur prezent embarasments; bst this, ei am med fuli sensibel, iz not in mei pouer, eksept sō far az ei mē bī instrumental in līdiŋ yū tu konsōlt, and tu put yur hōl trōst in the geidans ov yur Hevenli Fāther. On a former okezon, yū

1. "Sī Memwor," pūblisht in 1834.

me rekolekt, ei admonisht yu, in a kes ov perpleksiti, tu akt, or not tu akt, akordin tu the stet ov fridom or ætherweiz, in yur æn meind; and this rul, it apjrz tu mj, wil bj ov esenshial servis in direkting yur paß fru ol the perpleksitiz hwich at prezent enkæmpas yu; for ei am persweded bei mæch eksperiens, that ministerin enjeltz hav kontinuiual akses tu the prinsipel ov spiritual liberti in the human meind, sɔ az tu infuiz an inklineshon or disinklineshon tu partikiular ðingz, az me best siut the interest ov the parti konsernd, and this, in ol instansez, jven the most miniút. The ænli difikslti, therfor, iz, tu kip the meind in sɔch a stet ov sɔbmishon tu siupjrior influens and direkshon, and sɔ kompljti wjnd from its æn selfishnes, that it me kontinuiuali atend tu, sɔ az tu disksver and obé, the ljdin ov its Divein Fæther, and its hevenli asæshiets, in the hiden resesez ov its fri desigonz and determineshonz."

*Tu C. A. Tulk, esq.*

"Manchester, 31 Október, 1816.

"Mei veri djr Ser,—Yur veri keind and interestin leter woz forwarded tu mj at Heath, hwer ei letli past tũ wjks with mei frend Mr Smyth and hiz emiabel partner Lady Elizabeth, and from thens ei retrænd hom on Saterdæ last, after an absens ov njrli fɔr mænþs. Ei had prjvixsli rekwested that the jentelmen ov the Kofi Mjtin wud asembl at mei hous on Mændæ last, and akordinli the fævord mj with ther kæmpani, tu the namber ov fiftjn, on hwich okezon yur leter woz red, tu the græt satisfakshon ov ol hu wer prezent. Yur akount ov hwot iz pasin in France iz heili gratifeiin, espeshiali hwot relets tu the serkiuleshon ov the Beibel, sins it iz imposibel that the Niu Doktrinz kan bj resjvd ænles the Hæli Wærd iz ferst red, aknolejð, and venerated.

"Ei remend at Scarborough siks wjks, diurin hwich pjriod ei woz bizili emloid everi mornin in mei niu wærk, the "Memorialists," ets., and in the jvniin, in the eksplaneshon ov the "Mirakelz," tũ fasikelz ov hwich ar redi for pæblikeshon. The "Memorialists" ei ekspekt, wil rekweir the lebor ov a fu mænþs mɔr tu brin it tu kompljshon. Fru the Divein blesin ælsɔ, diurin the sem pjriod, ei led in a gud stok ov helð, at list in regard tu the jeneral stet ov mei konstitiushon, thɔ mei organz ov spjch ar stil fjel, sɔ az tu render mj ænjkwæl tu the discharj ov pæblik diuti.

"At Heath ei met with Dr Coulthurst, tu hum ei deliverd

yur dîr fâther's jenerâs prezent ov the Latin Indeksez, hwich hî resajvd with mæch gratitiud. Ei afterwardz past a neit with him on mei wæ høm, and found him tu bî stil the sem afekshonet, bæt timid rîder ov the Niu Doktrinz, that hî haz bîn for several yîrz past. In the kòrs ov konverseshon he mæd an od rekwest, næmli, that ei wud alou him tu prîch in hiz chûrch the Sermonz on the 'Kòl and Deliverans ov the Children ov Izrael,' hwich ov kòrs woz granted, ûnder the hòp that hiz kongregeshon me bî led, bei the mater ov theoz sermonz, tu mek inkweiri after the stòrhous from hwich it woz taken."

Tu hiz òld widòd frend, hî reits:—

"Manchester, 11f November, 1816.

"Mei dîr Madam,—Yû wil bî glad tu hîr that ei areivd sæf and wel at mei òn høm last Saterde fortneit, and that, frû the blesîng ov a keind Providens, the later end ov mei jærni woz jkwali prosperæs with the beginîng.

"Ei kanot, however, yet rekæver the perfekt yûs ov the organz ov spîch, and therfor am stil kompeld tu deklein òl pæblik diuti in mei chûrch. This konsidereshon, however, givz mî nò apkzei-eti, bekòz ei regard the *seilens ov the tøy* az a providenshial dispenseshon, bei vertiu ov hwich ei am enebeld tu mek a fuler and frier yûs ev mei *pen*.

"Yûr ekstrakt from the Prînses Mary's leter deleits mî beyond mezur, az ekzibitîng a prûf ov a mòst anjelik meind, enleitend bei the breît bîmz ov the Eternal Trûf. Ei am glad òlsò tu hîr ov the stet ov dîr ———'z meind, and that the *wîndz and wevz ar stil*, and that ther iz a *gret kam*, hwich iz tu mî a pozitiv demonstreshon ov the Divein prezens, and ov the blesîng with hwich thât prezens iz òlwez fròt."

*Tu the sem.*

"Manchester, 17f Desember, 1816.

"Mei dîr Madam,—Yûr last keind and welkæm leter woz a gret kæmfort tu mî, bei relîvîng mei meind from mæch ov the apkzei-eti hwich ei had felt about yur dîr boi: for from the akount yû giv ov him, ei kanot help flaterîng meiself that the wòrst iz òver, and that bei degriðz hî wil bî restòrd. . . . At òl events, ei kanot enterten a dout that hwot hî haz sæferd, and me stil sæfer, wil bî med tu administer tu hiz eternal gud, and, leik the distemperz ov òld, hwich wer kiurd bei the Gret Redîmer hwen Hî apîrd hîr belò, wil serv tu mek mòr

manifest the redimīng mersi, wizdom and pouer ov thát Omnipotent Lord.

"Ei am deleited olse at lernīng that yū hav resjvd yūr yūgual inviteshon tu Windsor, and this eksprest in a maner the mōst kōrtiss and konsideret, hwich d̄sz jkwal kredit tu the hart and tu the hed ov majesti. It wil bī mei fervent and devout prer that yūr vizit mē bī ʒnder the geidans and ḡv̄ernment ov the Divein Providens, and that yū mē bī med an instrument in the Divein hand ov impartīng the blesīng ov the Eternal Truþ, and ov enkindlīng at the sem teim the flem ov hevenli l̄sv and chariti, in everi buzom amōng thēsz with hūm yū as̄shiet. If it wud not bī þot prez̄mptiuss, ei wud rekwest yū tu prezēt mei keindest remembranse and best wishez tu the Prinses Mary; b̄st this ei wil liv tu yūr diskreshon and beter j̄s̄jment.

"The progres hwich yūr dīr children ar mēkīng in the Niu Doktrinz charmz mī; and it iz mei deli prer that the mē prosj̄d ʒntil, bei the Divein blesīng, the feind ther meindz ʒpend tu the reseps̄hon ov the leit and worm̄ ov the Divein wizdom and l̄sv, and ar th̄ss br̄ot intu as̄shies̄hon with the anjelik s̄seietiz,—perhaps tu thát partikiular s̄seiet̄i in hwich ther father iz enr̄old az a blesed and eternal inhabitant. Let n̄ difik̄ltiz disk̄rēj, n̄ douts perpl̄eks them hweil the rīd; b̄st lukīng ʒp tu the In-karnet God in Hiz Divein Hiūmaniti, and tu Hiz H̄oli W̄ord nou revj̄ld az tu its internal sens and mīnīng, let them bī pers̄weded that ol difik̄ltiz and douts wil sūner or leter vanish at the Divein Prezens, and, leik the mists ov the mornīng, bī disperst at the reizīng ov the S̄sn ov Reitissnes."

*Tu the sem.*

"Manchester, 3 Februari, 1817.

Mei dīr Madam,—Ei sinsj̄rli kongratiulet yū on the Kwj̄n'z rek̄ʒveri, and kan j̄zili konsj̄v the ankzeiet̄i yū m̄sst hav felt diurīng her ilnes. God grant that a leif s̄o valiūabel mē bī lōng prezervd for the benefit ov her famili in partikiular and ov the neshon in jeneral. Tel dīr ——— with mei best l̄sv, hou m̄sch ei fīl obleij̄d bei her kind and biutiful prezent, and hou hapi ei shal bī tu yūz it for her sek. It ʒnli gr̄ivz mī m̄sch tu fīnk that shj̄ haz given herself s̄o m̄sch tr̄sbel on mei akount. B̄st m̄sch az ei am deleited with her p̄srs ov *nidelw̄erk*, ei am infinitli m̄r gratifeid at hīrīng that shj̄ iz preperīng for her ʒn yūs *another p̄srs*, bei the devout afekshon with hwich shj̄ per̄zēz the tr̄jtis on Heven and Hel. Ei kol this the prepareshon ov a p̄srs,

bekoꝝ in thát trítis shj wil feind a stōr ov blesed nolejez, hwich bjīg trezurd sp in her meind, wil konten in them the everlastig richez ov the Eternal Truf, thēs the gōld and silver ov the Divein lōv and wizdom; konsekwentli ov the Divein benedikshon, for her endles kōmfort and s̄port.

“Ei kanot help remarkīg hou mōch wj ar indeted tu thát niu and blesed dispenseshon ov Truf, hwich, bei streikīg at the rūt ov selfishnes, līks mankeind klōser tugether in wōn komon bond ov chariti, and thēs konvinsez mj, that, az the jvil ov ol jvilz iz tu lōv ourselvz alōn, sō the gud ov ol gudz iz tu lōv s̄therz az wel az ourselvz, and espeshiali tu lōv ab̄v ol thát mersiful and gresh̄s Bjīg, hū iz plīzd, out ov Hiz ab̄ndant keindnes, tu dispens tu s̄s s̄ch a lōv.”

*Tu ansther Ledi.*

“Ei woz kweīt charmd with hwot yū s̄ on the “Wōrship and Lōv ov God,” and ov the maner in hwich yū hav bjī afekted bei it; and ever s̄ins the res̄it ov yūr leter, ei hav bjī jger tu tel yū sō. B̄t dū yū nō the rīzon hwei ei woz charmd? It woz not bekoꝝ ei wonted eni pruf ov the s̄bleim, biutiful, and edifeiīg sentiments kontend in thát wōrk; nor woz it bekoꝝ ei woz deleited tu s̄j mei s̄n opinion konfermd bei ansther’z; b̄t it woz bekoꝝ ei woz ashurd ther woz wōn fīmel meind, at līst, s̄pon ert, kepabel ov aprjshietīg thōz s̄bleim, biutiful, and edifeiīg sentiments; hwens ei woz led tu konklūd, and tu konsōl meiself with the konklūzhon, that ther m̄ bjī posibli fōuzandz ov s̄ch meindz, jven at this pīriod ov spiritual kōld and darknes, hwich ar ōpen tu the leit and worm̄ ov Eternal Truf. Instantli mei meind woz eleveted tu the kontempleshon ov thát Divein Bjīg, from hūm alōn the *intjrior afekshon ov truf* iz dereivd, and at the s̄m teim woz ekseited tu a mōr profound adoreshon ov Hiz mersi, hwich haz bjī plīzd tu ōrden that the ert shal hav its *Rachels*, hūz children, thō not sō niumer̄s az her sister’z, ar ov siupjrior yūs and ekselens. B̄t hwot a hōst ov hevenli fōts and persepshonz and deleits, woz this viū atended with! and hou kljrlī woz s̄jn hwei the *terafim ov Laban* ar olwez tu bjī found in the *tent ov Rachel*, thō hid from Laban himself! in s̄ther wōrdz, that ol hwich iz properli kōld *Truf*, iz mjrli the ofspring ov thát *intjrior afekshon* ov truf hwich iz inspeird bei the Ōlmeiti; and not the cheild ov thát self-dereivd intelijens hwich fansiz that it kan disk̄ver the truf bei its s̄n pouerz, independent ov s̄ch afekshon.

"Yū sj, then, the efékt hwich yūr leter haz prodiúst; and yū me thās persjv ov hwot importans it iz tu *our* seks, that *yūrz* shud olwez stand and operet in the reit order ov heven, bei cherishig thát intjrior afekshon ov truþ, hwich haz a tendensi tu ekseit in æs not snli a proper intelijens, b̄t olso thát piur and holi joi hwich iz olwez konekted with it."

*Tu Mrs Fletcher.*

"A fiu dez ago our ekselent frend Miss Kennedy br̄ot mī a leter hwich shj had letli resjvd from yū, and from hwich ei feind that yū rank at prezent am̄g thōz blesed w̄nz, hū ar distjngwisht bei the holi teitel ov *m̄rnerz in Zion*. Let mī not then bj̄ jot an impertinent intruder intu the sanjktuari ov yūr soroz, if ei wish on this okezon tu mingel mei tjrz with yūrz, bei enterig intu partnership with yū in yūr afikshon, and in ol thōz hevenli konsoleshonz hwich the F̄ther ov Mersiz never felz tu miks in the k̄p ov Hiz aflikted children. Chariti, wj̄ n̄, hwich iz the spirit ov Heven, iz never s̄ hapi az in the oportiuiniti ov p̄ring intu the tr̄beld buzom the oil ov joi and gladnes, and shj n̄z at the sem teim that this oil k̄mz snli from the God ov Heven, hūz Hei and Holi Nem iz J̄sus Chr̄ist. Ei meit, therfor, s̄ tu yū, az the K̄n ov Israel sed tu a m̄rner in hiz de, 'If the Lord dū not help thj, hwens shud ei help thj?' nor shud ei konsjv that the w̄rdz kontend enifig ov rep̄lshon or ov disk̄rejm̄nt. For iz not our God 'a prezent help in tr̄bel,' and dū not ol Hiz dispensehonz, az wel az Hiz deklarehonz, pr̄qv Him tu bj̄ s̄? Iz Hj not olso *abov* ol tr̄bel, and this in s̄ch a sort, that hj not snli kontrolz it, bei seig tu its wevz, "Hithertu shal yj̄ ḡ and n̄ f̄rther," b̄t hj olso komp̄lz it tu administer tu Hiz sn̄ p̄rposez ov blesig, s̄ that everi tr̄bel openz the gets ov s̄m niu joi, hwich ætherweiz kud neither hav bj̄n s̄n nor tested? Ei pljz and flater meiself with f̄jking that yū hav olredi eksp̄rienst the truþ ov this sentiment, and that j̄ven in the los ov yūr d̄r cheild (if it me bj̄ k̄ld a los), yū hav found a m̄r than prop̄rshonet gen̄ tr̄y the komiunikeshon and admishon ov s̄m hjrtufō ænn̄n̄ konsoleshon. And hou dū yū n̄ b̄t that yūr d̄r cheild me hav bj̄n the minister ov thát konsoleshon? Wj̄ kanot, indj̄d, sj̄ with our *bodili eiz* that this haz bj̄n the kes, b̄t the *ei ov f̄el*, wj̄ n̄, p̄zesez a m̄r kwik and penetretig vizon, and bj̄j̄ enleitend bei the leit ov the Eternal Truþ, sjz f̄jnz *az the ar*, not az the *ap̄r tu bj̄*. Tu the ei ov f̄el, therfor, the invizibel world iz njr and vizibel, az this world

iz tu the eí ov the bodi, and therfor, it siz ol that the Wærd ov God haz revjld respekting thát invizibel wærd, and hou the seîlz or spirits ov the desjst ar stil aleiv, jven mœr aleiv than hwen in the matjrial bodi, and oîsœ ar stil nîr tu thœz the lœvd and bei hum the wer lœvd, and jven nîrer than hjrtufœr; and fœrther, that the ar endoud with greter pouer, az wel az stronger inklineshon, tu kœmfort, sœpœrt, and protekt thœz hum the hav left beheind them. JESUS CHRIST, akordigli, informz Hiz diseipelz, privîs tu Hiz departiur out ov this wærd, 'It iz ekspjdiend for yu that ei gœ awe, for if ei gœ not awe, the Kœmforter wil not kœm œntu yu, bœt if ei gœ awe, ei wil send him œntu yu;' and agen, 'Ei gœ awe, and kœm agen œntu yu;' thœs instrœkting them that olthœ Hj woz livin them az tu *bodili* prezens, yet Hj wud stil bj *vertiuali* and *riaji* prezent with them az a Hœli Kœmforter, tu geid, protœkt, and konsœl. Dout not, therfor, mei djr madam, that hwot woz tru respekting JESUS CHRIST iz tru oîsœ respekting Hiz children; sœ that hwen the kwit this wærd, the enter immjdiætli intu a stet ov bjînj, in hwich ther kapasiti ov interkœrs and ov blesînj in respekt ov thœz the lœv iz indefinitli inkrixt. In devout prer that yu mœ fl ol the kœmfort ov this sentiment, and stil enjoi bœt the prezens and the sœseieti ov yur belœved cheild, ei remen, ets."

Hwot a deleitful kontrast sœch sentiments prezênt komperd with the dizmal viuz ov deî prevalend, not œnli with wærdli pipel, bœt oîlmœst az mœch with the peîss, and jven in kworters hwœr mœr rashonal viuz meit bj ekspektœd. Meni hu komplœn ov the matjrializm ov the ej, konferm it bei ther œn doktrin and praktis in releshon tu the ded bodiz ov ther frendz; az if thœz the lœvd wer riaji leiînj in the grev, or shœt œp in led kofinz and marbel tumz! a horibel eidja, enœf tu mek the tœt ov deî dredful. Charles Kingsley tœt a weizer lesœn, "Ol tînjz chenj and dei, and so yur bodi tu mœst chenj and dei—bœt not yurself."(')

1. "Madam How and Lady Why," p. 104, 256.

## CHAPTER 14.

*Disturbd stet ov the Ksntri—Fərther Psblikeshonz and Korespondens—Fiftieth yjr ov Mr Clowes's Ministri. 1817—1818.*

Hwen, at the klōz ov a loŋ and ekzostij wor, its konsekwenss hithertu konsjld ʒnder popiular ekseitment and de fols stimiuleshon ov tred, began tu shō themselvz in felij biznes, rediúst wejez, and hevi takshon, the natiural propensiti tu frō the blem ʒpon ʒtherz sun gev reiz tu disafekshon and politikal distərbans. Clowes's konstant habit ov lukiŋ for the rjal, rsther than the apereŋt kōwez ov pasiŋ events, led him tu regard the distərbanses in the politikal atmosfīr az efekts ov the gret chanjez geŋiŋ on in the spiritual wōrld. The sʒbjekt kud not bʒt engeŋ the konsidereshon ov the Hawkstone Mjtiŋ, and the Report for 1817 kontenz the folōŋiŋ rezolušon :—“ That the prezent distresez ov the teimz ar ʒful symptomz ov the deké and disolušon ov the ʒld Kristian Chʒrch, and anouंस with a loud vois, tu hwich everi wōn ʒt tu atēd, that the ksminiŋ ov the Lord iz at hand, for the establishment ov Hiz predikted New Church, agriabel tu the konstant testimoni ov the Hevenli Doktrinz ov the New Jerusalem. Amōŋ the abʒv distresez, the spirit ov disafekshon, hwich haz ov let distərbd the psblik pjs, and in sʒm ksesz fretēd jven tu endenjer the psblik sekiúrity, apiřz tu de Mjtiŋ tu bi the mōst prominent ; and hweil the lamént, az the dʒ sinsirli, the manifesteshon and opereshon ov sʒch a spirit, the konsjv it tu bi ther diuti tu dʒ everifiŋ hwich leiz in ther pouer tu alé and kwel it. Wiđ this viu, the tek this oportuiniti ov psblikli testifeiŋ that the abʒv spirit iz in ʒter opozishon tu the spirit and temper inksilketed in the Hevenli Doktrinz ov the New Jerusalem.

“ The Mjtiŋ flater themselvz that everi member ov the New Church flz it hiz diuti tu bi an orderli sitizen az wel az a sinsir Kristian. Ol that the intend tu mjin iz tu sʒjest prʒdent koshon in a kes, in hwich the best-intenshond and best-informd meindz me posibli bi bewilderd in perpleksiti, hweil bei a teribel pervershon ov laggewej az wel az ov prinsipel, liberti and leisenshsʒnes ar at this piřid sʒ often konfounded tugether, that it iz difiksilt tu diskriminet them, and hweil hwot ar kōld the *reits* ov man ar sʒ vjherentli and eksklusivli fōrst on the atenshon, that the *diutiz* ov man ar nō longer either regarded or sijn.”

Thiz ar evidentli the wōrdz az wel az the sentiments ov John

Clowes. In wæn ov hiz Sermonz, thát on the *Kounsel ov Jethro*,<sup>(1)</sup> hj argiuz that "gævernerz shud dereiv ther rank and æforiti, not from the pipel hum the gævern, bæt from the hed under hwich the gævern." And hj gæz on tu se, "Woz this the proper teim or ples, ei meit tek okegon tu point out, from the absv deskripshon ov a most perfekt form ov sivil gævernment, establisht bei God Himself, the weild and vizonari eidjaz on the sæbjekt, hwich hav letli bin propageted amæg æs bei fættles men, hu, rejektiŋ the wizdom ov divein reveleshon, hav had the denjeræss preæssmpson tu ekzolt ther ðn self-dereivd intelijens absv the intelijens ov the Lord ov Heven." If thiȝ viuz ov sivil gævernment sȝm mør leik thoȝ ov an old Tori, than ov a man lukin forward tu a teim hwen ol thiȝz shal bi med niu, ber in meind that the French Revolushon, the Ren ov Teror, the spread ov Infideliti and insæbordineshon, and the wors and komæshons stil rejiȝ, had gon far tu disgæst ol gud sitizenz with Demok-rasi. Clowes woz sertenli nø opønent tu Reformeshon, æither in Chærch or Stet, bæt hj wud hav ol fiȝz med niu gradiuali and bei orderli mȝnz, not bei veiolent chanȝez and revolushon.

Hj woz tu hevenli-meinded tu dabel in the træbeld wotærs ov parti-streif. Rejoisiȝ in ol rȝal progres and rashonal liberti, æz dereivd from the *Tryð*, hwich meket *fri indid*, hj regarded loialti and kontentment æz the diutiz ov everi Kristian, hwotever hiz ætæshon or serkæstmænsæz. Tu impruv the okegon ov the prez-ent politikal ajiteshon for Parlimentari Reform and the reits ov man, hj isiud æ trakt, deted 74 Julei, 1817, enteitled "Roets on Politikal Reits and Takseshon; or the wæ tu bi hapi without æ vøt for æ Member ov Parliment, and without the bærden ov Takæz." The diskæshon iz in the form ov æ deialog betwȝn "æ respektabel old jentelman and æ sensibel yȝȝ man." The later kontendz that "ækordiȝ tu the strikt løz ov jæstis and ekwiti, hj hæz æz klȝr æ reit tu vøt for æ member ov Parliment æz hiz richer nebor." The old jentelman sæjests that the klæm meit bi ekstended tu æ sȝt in the Hous ov Lordz, or jȝven on the Hæron itself. Bæt it iz nijdes tu repit the argiuments on æither seid, æz the kan bi jæili imæjind. The diskæshon iz kontiniud on the sæbjekt ov Takæz, and the old jentelman yuȝez mæch the sæm argiuments æz Dr Franklin, bæt puts them on æ heier futiȝ. Hj gets the sensibel yȝȝ man tu admit

1. Kol and Deliverans ov the Children ov Israel, 1808. Mr Harrison konsiderd this Sermon inkonsistent with the reiter's ðn prinsipels

that volũntari oferinz for the pũblik gud kanot bi regarded az taksez; spon hwich the ȝld jentelman sjsests that a man me reliȝ himself ov the bũrden ov taksez bei frĩli peiȝ them az the preis ov sũshial order and sekiuriti, jst az hi wud volũntarili pe for everi ȝther nesesari or konviniens ov leif. Ther iz nũ kompũshon eksept hwer pipel ar sũwiliȝ tu reliȝ frĩli the nesesitiz ov ther kũntri. Hwenever taksez shal bi viud in this leit, "the nem and ofis ov a *taks-gatherer* wil not sũli sjs tu bi reprochful, bũt wil akweir ȝlsũ a meȝur ov the sem respekt and atenshon that iz ped tu a kolekter for the benefit ov eni yũsful and charitabel inatitiũshon hwotever." The yũȝ man (hu livd befũr Cobden's deȝ) apiȝz tu hav held the ȝld nũshon that taksez shud bi ped bei the forener, and kwũts Skriptiur tu prũȝ that "the children" shud bi *frĩ*. The ȝld jentelman dispoȝez ov this tekst, and prĩchez spon it with this konklũdiȝ eksorteshon: "Hwerfor, mei frend, let yũ and mi sũli streiv tu bekũm the children ov JESUS CHRIST, bei kontroliȝ our natiũral jvilz, and plesĩȝ ourselvz sũder the ȝolden septer ov Hiz mersiful administreshon, and wi shal then nũ longer komplen ov the demandz meȝ spon sũ bei our kũntri, bũt ov our wont ov thũt lũv for our kũntri hwich wud dispoȝ sũ tu komplei with thũz demandz *wilĩgli, chirfuli, and thankfuli*. Thũs wi shal konvũrt *taksez* intũ *amz*, and *takseshon* intũ an okeȝon ov ekserseiziȝ our *chariti*. Everi diminiũshũ ov our wũrldli properti wil bi mũr than kompenseted bei the ȝen ov hevenli temperz, dispoȝishonz and inklineshonz. Bũt this iz not ȝl; for wi shal then bi out ov the riȝh ov anũther takseshon infinitli mũr intolerabel than thũt ov the ȝũvernment ov our kũntri,—ei miȝn the takseshon impũrd bei our inordinet afekshonz and apeteits, hwich rob sũ not sũli ov our *mũni* bũt ov our *pĩs*, and hweil the dren our pũrseȝ endenjer ȝlsũ our everlastiȝ hapines. Thũs hwen wũns wi bekũm in gud ernest the children ov JESUS CHRIST wi shal then rekũver our proper friȝdom, bekũz then wi shal aten thũt spirit ov hiũmiliti, miȝknes, and chariti in hwich ȝl trũ friȝdom konsists, and brekiȝ the eiron chenz ov thũt bondej in hwich wi wer befũr enslevd bei our pashonz, wi shal nũ eksperimentali the manifũld blesednes tu hwich JESUS CHRIST inveits Hiz folũerz hwen hi sez, 'Kũm sũntũ Mi ȝl yĩ that lebor and ar hevi leden, and Ei wil refresh yũ. Lern ov Mi, for Ei am miȝk and lĩli ov hart, and yĩ shal feind rest tu yũr sũlz. For Mei yũk iz jzi and Mei bũrden iz leit.'"

About this teim hj röt tu a klerikal frend :—

“Ei enteiri agri with yu in deplöriḡ the prezent distrakted stet ov the kēntri, and in hōpiḡ and preiḡ that it me hav its proper efekt, bei lidiḡ s̄s tu s̄k refuiḡ in the Divein Providens ov the Mōst Hei, and tu amend our leivz akordinli. In mei meind, w̄sn ov the w̄rst f̄tiurz ov our sitiueshon iz, that olmōst everiw̄sn s̄mz inkleind tu f̄rō the blem from hiz ʊn shōlderz and tu fassen it s̄pon s̄therz ; hwen yet ther iz everi rizon tu beliv that jch individuiāl in the neshon iz a parti in the gilt, and that konsekwentli a *general* repentans iz nesēsari tu avért the jvil. Akordinḡ tu this viū, ei konfes it givz m̄j the gretest pen tu rid in the deli peperz, hwether the bj in fevor ov the Administreshon or agenst it, s̄ō mōch ov sarkazm and severiti in sp̄kiḡ ov ther opōnents. For hwot gud kan rez̄slt from abiūs and kontiumeli ? D̄s̄ not s̄s̄ch il-teimd and biter langwey tend tu ʊpen our wundz insted ov h̄liḡ them, and tu drō doun s̄pon s̄s̄ niu js̄jments, hwen w̄j ʊt, in the spirit ov jentelnes, kompashon and chariti, tu endeavor tu avért the old w̄snz ? Ei d̄y not m̄jn bei this remark tu chek the friḡdom ov opinion, for ei f̄iḡk that everi man ʊt tu mek s̄p̄ hiz meind s̄pon ol gret p̄blik kwestionz, and tu dekleḡ hiz sentiments bōldli. B̄t then ei f̄iḡk at the sem teim that hj iz bound tu kip hiz temper, and not tu iritet hwen hiz intenshon iz tu konvins. For it iz a treit obzerveshon that *rað begets rað* ; and if this bj truḡ, hwot m̄s̄t bj the konsekwens ov reitiḡ in the biternes ov s̄ncharitabel senshur, b̄t that it iz sh̄ur tu kindel the sem infernal feir in the rider’s buzom, and th̄s̄ tu destroi chariti, with the leif and protekshon ov Heven ; hweil at the sem teim it n̄rishez hetred, and introdusez the spirit ov disorder and destr̄kshon,—the pouerz ov darknes ? Oh ! then, hwot gud Samaritan wil k̄m and p̄r intu our s̄orz the oil and the wein ov hevenli l̄v and wizdom, and *br̄iḡ s̄s̄ tu the in* ov Divein rest and p̄is ? Alas ! iz it not truḡ that the Gud Samaritan iz k̄m, and that Hj haz br̄ot with Him Hiz h̄liḡ oil and wein, b̄t that w̄j in our foli obstinetli refiūs Hiz medisinz, banish Him from Hiz reitful kiḡdom—the kiḡdom ov our harts—and th̄s̄ bei a teribel nesēsiti agravet deli b̄ōt our mischefts and our mizeriz ?

“Hav yu s̄jn Mr Erskine’s pamflet on the ‘Internal Evidensez ov Kristianiti ?’ It woz sent m̄j bei a ledi from Edinburgh, h̄y sp̄iks in hei termz ov the ʊf̄or az a man ov talent, ov

lernin, and ov peieti kombeind; and ei fink the pꝛblikeshon jꝛstifeiz this karakter. Ther iz beseidz a streikin orijinaliti in Mr Erskine's viuz ov his sꝛbjekt; and hwot iz ov stil mꝛ importans, a fliig sens ov the hei rizonabelnes ov konektig fet with chariti, spekiuleshon with obidiens, and an asént tu kriidz and artikelz ov belif with the veital spirit ov thát piuriti ov konverseshon and kondskt tu hwich it woz deseind tu ljd."

The buk hij reférd tu kám tu a sevenj edishon in 1823. The ofor woz "Thomas Erskine, esq., Advoket." Barones Bunsen, hu met him in Rome in 1827, spijs ov him as "a veri remarkabel and most interestig person," with "a sort ov hei-rét spiritiualiti about him." Mrs Fletcher, referig tu 1829, sez, "Wj had frikwent vizits from thát deleitful fink, reiter and konverses, Thomas Erskine. Hj and mei öld frend Mr Clowes wer mꝛ ov kindred spirits than eni men ov spiritual netiurz ei hav met with in leif. Charles Kingsley, in 1854, kols Erskine "a deleitful öld man."(<sup>1</sup>)

In Julei, after the Hawkstone Miting, Clowes agen rezorted tu Barmouth, hwens hj reits, on the 14j, tu hiz öld korespondent, telig her that hj had bin for sꝛm teim in perpetual mꝛshon, bꝛt woz at last steshonari in a land ov pjs. Hj kontiniuz: "The hand ov a keind Providens, ei persjv, haz bin with yu in ol yur transakshonz. . . . Mꝛsch, therfor, az ei kongratiulet yu on the Kwjn'z keindnes twardz yu, and on the partikiular interest hwich ol the roial branchez ov her famili tek in yur konsernz, ei kongratiulet yu stil mꝛ ardentli on the keindnes and the interest hwich yu hav sekiúrd in the kꝛrt ov Heven, and amꝛg the branchez ov the Roial Famili ther, hu det ther hei pedigri and dereiv ther prinsli teitelz and onorz from the Kij ov kinz and Lord ov lordz.

"Yu wud bj sori tu hjr ov the deif ov Lsdi Stanley, ov the gꝛvernes ov huz children yu spik in sꝛch hei termz ov komendeshon. Shj deid at Lord Derby's sjt at Knowsley, after a short bꝛt sevir ilnes, hwich shj bꝛr with the stmost peshens, and from hwich, notwithstanding the opinion ov her fizishanz, shj felt perswaded shj shud never rekꝛver. Ei hav sins vizited the famili at Knowsley, and woz deileited tu feind amꝛg them sꝛch a blessed spirit ov sꝛbmishon tu the Divein wil, at the sꝛm teim that the ar dipli sensibel ov the los the hav sꝛstend. From Knowsley ei prosjded direktli tu join the Miting at Hawkstone, hwich, the

1. His leif has letli bin pꝛbliht.

not so numerous as usual, was not the less agreeable and interesting."

*Tu the sem.*

"Manchester, 15<sup>th</sup> November, 1817.

"Ei had intended reiting about a fortnight ago, tu kongratiulet yu on the Kwjn's vizit tu Bath; hwich wud bring her and the Princess Elizabeth so nyr tu yu. . . . Bst hou iz the smeil ov kongratiuleshon tsrnd intu the tjr ov kondolens, hweil wj hav tu lamént the irreparable los hwich the neshon haz letli sstend on the de<sup>th</sup> ov the ekselent Princess Charlotte and her swjt infant! Never shurli did a mör melankoli and öful event beföl eni kñtri. Yet ei am inkleind tu fjnk that the later ftiur iz mör prominent in it than the former, and thss that it iz a louder käl tu djp hiuulieshon befor the Ölmeiti, than tu sorö befor men. Still, in hwotever point ov viu the dispenseshon iz sijn, nstij woz ever mör kalkiuleted tu ekseit at wöns the kombeind emöshonz ov grif and simpati, ov reverenshial ö and profound abesment. Wj mäst not, houeever, forget Hq it iz that haz permitted this hevi kalamiti tu föl spon ss, and that it iz thät Bjij ov adorabel and infinit mersi, 'Hq duet öl fjnz wel,' and huz sevjest chastizments ar repljt with a Fäther's tendernes and regard, hwich wj hav nō langweij tu ekspres. Wj mäst not forget, therfor, that in the ksp ov our sorö iz mingeld the refreshij wein ov the mäst heavenli konsoleshon, and that, biter az the draft me bj tu the test, it wil not fel, if wj luk sp tu the God hu haz preskreibd it, tu impärt helf, strengt, benedikshon and pjs, tu the neshon at larj, and tu everi individual. Heaven grant thät this me bj its saljutari efekt! In this toun and neborhud, önli wön komon sentiment prevelz, hwich wil bj manifested on the de ov the funeral, bei öpenij öl the chrchez for Divein servis, and shstij öl the shops and werhouzez."

A yjr afterwardz, hj röt tu the sem ledi:—

"Manchester, 23 November, 1818.

"Mei djr Madam,—Ei kanot delé for a möment kondölin with yu on the gret los hwich the neshon in jeneral, and yursel and famili in partikiular, hav letli sstend bei the remuval ov Her mäst ekselent Majesti the Kwjn tu a beter and eternal wrld. The neshon iz deprvid ov a sheiniq patern ov Kristian vertiu, hwich probabli haz had a powerful influens in droij down the Divein benedikshon, and thss adij tu the prosperiti ov the

kəntri, and yurself and famili hav lost a frend, az keind az shj woz ekzolted. Nevertheles, in the midst ov our sorəz, ther remen səm konsoleshonz; for shurli, in the ferst ples, wj ət tu rejois at the ƒot that the ƒir objekt ov our regard iz remuƒd from a stet ov sƒferiŋ and infermiti, tu wer thāt immortal kroun ov gləri, joi, and pjs, hwich her nəmberles vertiuz hav bjn preperiŋ for her diuriŋ the loŋ pjirod in hwich shj woz permitted tu ekserseiz them hjr belə. Wj ət tu rejois, tu, that her ekzampel kanot dei, bst wil stil remen with ƒs, ekseitiŋ ƒs tu folə it in the praktis ov ol that iz ekselent and prezwrthi, and in the abhorens ov ol that iz ƒtherweiz. And hwei me wj not ad, az anƒther sors ov konsoleshon, that shj herself *kanot dei*, and that, thə remuƒd from our bodili seit and obzerveshon, shj iz *stil aleiv*, stil az njr tu ƒs az ever, and probabli in a kapasiti ov promətiŋ the best interests boƒ ov the neshon and ov individualz, jven mər fuli and efektuali than hwei shj woz enkəmberd with a bodi ov flesh?

“Ei konfes, for wən, ei beljv in this mersiful arenjment and provizion ov the Olmeiti; and therfor ei se tu meiself (and sh! hou ei wish tu se it tu everiwən konsernd), *the Kwjn iz not ded, bst aleiv*, and aleiv əlsə in a stet in hwich shj iz not ənli njrer tu ƒs, and mər prezent with ƒs, bst in hwich, ƒru the Divein mersi, shj me bj instrumental in promətiŋ our kəmfort, our prosperiti, and our spiritual and eternal gud, jven mər səkksesfuli than hwen shj woz prezent with ƒs in the bodi.

“Let ƒs then sjk kəmfort in thiŋz reflekshonz, and then wj shal, bei degriŋz, feind that *our sorə wil bj tərnd intu joi*.”

It woz a sentiment ov the reiter'z, that progres toərdz perfekshon kan ənli bj məd bei the remuƒal ov prezent hapines: that if this remend with ƒs, wj shud bj satisfeid with its pozeshon, and not lebor for heier joiz; that the Divein mersi, therfor, either permits it tu bj tərŋ from ƒs, or alouz ƒs tu grə wjri ov its sēmnes, and then, ƒnder a sens ov wont, wj akweir a hɔŋger and ƒerst and at the sēm teim a relish for səmdjŋ beter. Hj beljvd, that wj nə suner gen this kwolifikeshon for the enjoiment ov a heier hapines, than wj obten it, and with it a retsrn, spirituali at list, ov the hapines wj had lost. Səch an alterneshon, ov the los ov an infjrior and the gen ov a heier degri ov blis, hj mentend, wil bj our ekspijriens ƒruout eterniti,

as the sakseshon ov neit and de in the wørld ov netiur, and iƿwali esenshial for rest, refreshment, and held.

Clowes's Otobeiografikal Memwor endz on the 28<sup>th</sup> Februari, 1818. In the sem yir hj pøblisht "The Tŷ Hevenli Memørial-ists," and "The Tŷ Wørldz." The former komensez az "The hømbel Memørial ov Løv and Truŷ tu øl Kristianz." The *Memorialists* then eksplen ther Divein orijin and digniti, and hou the hav bin the mŷnz ov revŷlin the Olmeiti and Hiz Wørld tu mankeind, and ekspostiulet with the Kristian wørld on its deklenshon from ther gøvernment and geidans; in øther wørldz, from evanjelikal feŷ and leif.

The øther trakt iz inskreibd tu the kongregeshon ov St John's, hum hj thøss adresez: "Ei shud fŷnk that ei il rekweited the gudwil and fevor, hwich yŷ hav letli ekzibited tøardz mŷ bei a pøblik testimoni, sø kostli tu yŷ, and sø flateriŷ tu meiself, kud ei for a møment forget thøz eternal interests ov yŷrø hwich ferst gev berŷ tu the sekred releshonship søbsistiŷ betwŷn øs." The argiument ov the tritis iz, that the *vizibel world* dereivz its ekzistens from the *invizibel*, and therfor iz konekted with it, and not ønli demonstrats its ekzistens, bøt meks manifest its propertiz and kwolitiz: and "that man, diuriŷ hiz abød hij belø, iz an inhabitant ov bøŷ wørldz, the *vizibel* and the *invizibel*, and that akordiŷ tu the kwoliti ov hiz leif, hj bildz hiz eternal hous, ov hapines or mizeri, in the *invizibel* wørld; ov hapines in heven, if hj livz akordiŷ tu the løz ov Divein order, ov mizeri in hel, if hj disregardz and rejékts thøz løz."

With hiz never-feliŷ aplikeshon ov truŷ tu praktikal leif, the reiter thøss aludz tu the remuŷal ov man from the vizibel tu the invizibel wørld, bei natuural deŷ. "Deŷ, therfor, it iz manifest from the abøv konsidereshonz, haŷ in it nø terorz bøt thøz with hwich wŷ arm it bei our øtlesnes and our sinz; and jven hwot wŷ køl the *los* ov frendz and releshonz, hwich in meni kesez iz atended with søch a poinansi ov sorø, iz hij sŷn tu bj in rŷaliti nø los, bøt rather our *gen* and *advanteŷ*. For hwot iz this *depriveshon*, hwich sø sensibli and sø dŷpli afekts øs? The *vizibel imeŷ* iz indŷd remuŷd, hwich woz befør sø gratifeiŷ tu our korporial sensez, bøt hwot then? The *invizibel spirit*, hwich iz the rŷal man, stil remenz az *nŷr tu øs* az ever, and in *az ful*, or perhaps *fuler kapasiti* ov administeriŷ tu our truŷ blis, bei ele- vetiŷ our afekshonz and øts tu thåt spiritual and eternal wørld, ov hwich it iz an inhabitant; bei piurifeiŷ thøss our pør- posez; bei kounteraktiŷ the deseinz ov thøz hŷ wud dŷ øs

injuri; bei protekting æs from denjerz; in short, bei mør efek-tiuali promotiŋ our best interests, than kud hav bjn in its pouer tu dū hweil in its bodi ov flesh, and thæs sɔbjekt tu infermiti and the limiteshonz ov its best fakeltiz."

In the kers ov this veri interestiŋ tritis nɔ referens iz mad tu Swedenborg, bɔt at the end iz the folowiŋ paragraf:—

"If the rjder bj dezeiræ tu sj a fərther satisfaktori akount ov the *invizibel* wɔrld, hj mæ feind ol hiz wishez fuli satisfeid bei konsɔltiŋ a most interestiŋ and edifeiŋ tritis on the sɔbjekt, enteitled a "Deskripiŋon ov Heven and Hel," bei thát profound filosofer and fjolɔjian, the Hon. Emanuel Swedenborg."

In this yjɔr, 1818, woz pɔbliŋht alsɔ "A Leter tu the Rev. J. Proud, in replei tu hiz Remarks on Separeŋshon from the Old Church." Proud, hɔ woz wɔɔn ov the strongest advokets for separeŋshon, had pɔbliŋht a wɔrk enteitled "An Ejed Minister's Last Legasi tu the New Church," in hwich hj reveird the kon-troversi, hwich for sɔm teim had bjn aloud tu rest, and akiɔzɔd Clowes ov prevarikeshon and improper motiɔvz in kontiniuiŋ a minister in the Church of England. Clowes haviŋ repleid in termz ov jɔst indigneshon, the "Ejed Minister's" aták woz disklemɔd bei hiz folɔerz, hɔ, in the *Intellectual Repository* for September, 1818, depreketed the "misteken zjɔl" ov wɔɔn hɔ had himself prjɔvæsi akted az a pjsmeker. The aknoledj that 'sɔm ov Proud's argiɔments—tu se nɔtjŋ ov hiz veitiɔpereshon—ar sɔksesfuli ekspɔzɔd bei hiz antagonist," and that mɔɔr ov hwot rjali konstitiɔnts the Chɔrch ekzists amɔɔ thɔz hɔ hav not separeted than amɔɔ thɔz hɔ hav; "for ænles our ob-zerveshon haz gretli desjɔd æs, the former hav bjn mɔɔr intent spon kɔltivetiŋ the prinsipel ov *gud*, hweil the later hav bjn mɔɔr stiɔdiɔs ov intelektiual leit, hwich haz bjn akɔmpañid indjɔd with a worm natjɔral zjɔl, bɔt haz not, az yet, bjn jenerali yɔnɔited with its proper partner, a korespondiŋ lɔv."

"Hwer," kontiniuz the artikkel, "a man haz konshienshɔsli enterd intu the ministri ov the Old Church, and iz ther vizited bei the leit ov Truθ, wj ar bei nɔ mɔjnz konvinst that hj iz rek-weird tu withdro. . . . With respekt tu this eminent leborer in the Lord's vinyard, in partikiular, hj, diuriŋ a pɔriod ov forti-feiv yjɔrz devɔted hiz teim, talents, and pɔɔrs tu the prop-ageshon ov the New Church. Sɔ far from sjiŋ the shelter ov obskuriiti, hj haz tsken everi oportiɔniti ov advoketiŋ the reit-iŋz in hwich thɔz doktrinz ar kontend, bɔt from the pulpit and

the pres; and not satisfied with this, he has med it a point ov konsens tu send a kopi ov ol his wrks, on their pblkashon, tu the bishop ov his dioesa. If, then, notwithstanding this manli sinseriti, he has eskept him visited bei eklijiastikal penaltiz, it kan onli bi askreibd tu the pekiular providens ov the Lord hum he servz, operetig fru the liberal bst profound polisi ov the Church of England heierarki; and imparshial rizon mest aknolej that the he has not bin kold on tu endiur the marter's fet, he is not the les werthi tu reasv the marter's kroun."

This paragraf, however, woz introduist bei the foloig proveiso:

"For a yeg man, he has eiz hav bin opend tu the leit ov the New Church, tu enter intu the ministri fru the formz ov the Old, iz in our estimashon, sesh a pervershon ov order and sakrifeiz ov prinsipel, az mest efektiuali diskwolifei him for yusfulnes in his nu kapasiti."

A fu yirz leter the sposed kes okfrd. A yeg jentelman, eduketed for the Church, parshial tu Swedenborg's doktrinz, and starteld bei the jsmment jst kwoted, apleid for adveis tu Mr Clowes, he anserd thus:—

"Ei wish tu obzerv, in the ferst ples, that the deklarashon in the ekstrakt from the *Intellectual Repository*, hwich apirz tu hav eksaited yur alarm, aimz tu bi ov kwestionabel oforiti, havig no foundeshon tu rest on, bst the hesti, not tu se *presumptuous*, aserashon ov the Editer. For serten it iz, that in the volumins reitings ov our venerabel Swidish skreib, not a silabel iz tu bi found hwich worants the konkluzon that a resjver ov the Hevenli Doktrinz ov the New Jerusalem, 'he enterz intu the ministri fru the formz ov the Old Church,' iz leiabel tu the hevi charj ov a 'pervershon ov order and a sakrifeiz ov prinsipel.' On the kontrari, it iz pozitivli aserted bei the enleitend Swedenborg, that the klerji ar the appointed midizms, under the Divein Providens, for the eradikeshon ov fols prinsipelz amon the leiti, and thus for the grof ov the New Church bei the inseminashon ov trutlz. (Si 'Tru Kristian Relijon,' Nr 784.) Agen, in the 'Arcana Coelestia,' Nr 6822, wj rid tu this efekt, 'Gud me bi imparted tu ansther bei eni member ov the komiuniti, bst not tru, eksept bei thez he ar tichig ministerz; if it bi imparted bei stherz, the konsekwens iz that heresiz hav bert, and the Church iz distorbd and rent asunder.' Nou, bei the klerji and ministerz in the absv pasejez, it iz evident tu mj, nzn els ar ment bst thez he hav entered intu the ministri fru the

formz ov the Old Church. If, then, the jeniuin trũthz ov the New Church ar tu bj tũt bei ministerz hũ hav resjvd ther ȳforiti tu tũch from the ministerz ov the Old Church, ei konfes ei kan sj nȳ sȳbstanshial rjzon hwei a yȳg man, hũ iz jger from a piur prinsipel ov gud wĩl tu hiz felȳ-krijtiurz tu diseminet thȳz trũthz, shud mȳk eni skrupel ov giviȳ efekt tu hiz hevenli pȳrpos bei sȳbmitiȳ tu resjv hiz sekred kredenshialz from the sem ȳforiti.

"It apjrz tu mj, therfor, mei djr Ser, that yũ ar at ful liberti tu deseid for yurself on this interestiȳ okȳzon; bȳt hwen ei ȳe, deseid for yurself, ei dũ not mĩn that yũ shud dũ sȳ without ferst sikiȳ kounsel ov the Gret Kounseler, hũ alȳn iz ebel tu komiuniket tu Hiz children the leit ov sound jȳjment for their kontiniud geidans and direkshon. Alou mj, then, tu adveiz that in ȳl hiuiliti and sinseriti ov pȳrpos, yũ sȳbmit yur kes tu the Divein inspekshon and desizȳn, remuviȳ ferst from yur hart ȳl thȳz viuz ov mĩr selfish glȳri and temporal advantej, hwich meit tend tu bleid yur eiz and pervȳrt yur jȳjment; and then sȳp-liketiȳ tu bj led bei the blesed and disinterested lȳv ov impartiȳ the seviȳ leit ov jeniuin trũȳ tu thȳz 'hũ sit in darknes and the shadȳ ov deȳ.'"

The yȳg jentelman woz sũn afterwardz ordend, and insted ov bjiȳ "efektiuali diskwolifeid for yusfulnes in hiz niu kapasiti" hĩ prũvd tu bj a mȳst efishent klerjiman, and woz sȳ mȳch es-tĩmd bei hiz flok and rektor, that hwen the later, hũ disaprũvd ov hiz doktrin, ȳretend him with dismĩsal, and hĩ, restiȳ on the Sikst Artikel ov the Chȳrch, stud ferm, the rektor found hĩ had not the hart tu let him gȳ.

The yjr 1818 iz memorabel az the fiftiȳ ov Mr Clowes's ministri at St John's. Sȳ far from hiz "vizonari" viuz haviȳ wĩkend the respekt and lȳv ov hiz kongregeshon, the tuk this oportuiniti ov testifeiȳ in a sȳbstanshial maner ther hei regard for ther venerabel and belȳved pastor. This tuk the form ov a Pȳrtret <sup>(1)</sup> bei J. Allen, and a Marbel Tablet with *basso rilievo* skȳlptiur bei Flaxman, hũ woz himself a devout admeirer ov the Niu Doktrin and ov ther transleter and ekspoziter. The Rektor iz reprezented in the akt ov instrȳktiȳ a grup ov children, akȳmpanid bei ther perents and grandseir, tu denȳt the ȳri jenereshonz hũ had atended hiz ministri. Beheind the rektor a gardian enjȳl iz figiurd, beriȳ a pȳm branch, indiketiȳ the Divein Protekshon. The inskripsion rȳnz thȳs :—

1. A Bȳt woz ȳlȳs mȳd, bȳt dȳz not sũn tu hav bjiu aprũvd. A flũ kopiz ekzist, ov hwich ei hav wȳn.—T. C.

TO COMMEMORATE  
THE FIFTIETH YEAR OF THE MINISTRY OF  
THE REVEREND JOHN CLOWES, M.A.,  
THE FIRST AND THE PRESENT RECTOR  
OF THIS CHURCH;  
AND TO TESTIFY THEIR  
AFFECTIONATE ESTEEM AND VENERATION  
FOR THE PIETY, LEARNING, AND BENEVOLENCE  
OF THEIR AMIABLE PASTOR;  
WITH FEELINGS OF DEVOUT GRATITUDE TO ALMIGHTY GOD  
WHO HATH HITHERTO PRESERVED,  
AND WITH THEIR UNITED PRAYERS  
THAT HIS GOOD PROVIDENCE WILL LONG CONTINUE  
TO PRESERVE AMONGST THEM,  
SO EMINENT AND ENGAGING AN EXAMPLE  
OF CHRISTIAN MEKKNESS, PURITY, AND LOVE,  
THE CONGREGATION OF ST. JOHN'S CHURCH, MANCHESTER,  
ERECT THIS TABLET.  
MDCCCXCIX.

The Editor begz liv tu introduís a kritisizm on this Tablet, az wel az on Allen's fein Pörtret.

Bijn at Manchester in the yjr 1847, hj ped a vizit tu St John's Church, and woz shon its tregurz bei an elderli wuman ov the nem ov Betty Cooper, hu had bijn wsn ov Mr Clowes's Sýnde-skolarz. Shj woz evidentli pljzd tu ekspeshiet tu a wiliñ lisener on the merits ov her revjrd Pastor. The Pörtret shj aknolejd woz gud; "bst ther woz a *luk* about Mr Clowes that nō piktiur kan giv. Meni a teim," shj kontiniud, "hav ei sijn him sitin in this cher, jst az thev pented him. He yust tu luk xp leuk thát; bst the kud never pent hiz *luk* in a piktiur."

Ov the inskripshon on the Tablet, shj sed hj dezervd ol that woz sed. "It's ol tru. If ever ther woz a sent xpon erđ, our rektor woz wsn. Thát's jst az hj yust tu stand befor the children. Hou hj deleited in children! Hj sjmd tu liv in the children: it's veri strenj—hj never had eni ov hiz sn, thō hj lsvd everibodi els'ez sō mōch. Hj woz a Kristian: ei'm afred wj shal never sj hiz leuk agen."

This simpel efuzon ov a gretful hart iz, perhaps, az preshrs, in its wē, az the skōlptiurd marbel itself.

The pūblik tribiut woz the mōr onorabel tu ol partiz, bei not oij its orijin and chif sūport tu thōz hu agrjd with the rektor respekñ the wōrks ov Swedenborg. The chif promōter woz wsn hu had yjrz befor joind in the komplent tu the bishop, and

meni ov the prinsipal sbskreiberz wer indiferent or avérs tu Clowes's "pekiuliar viuz." The yuæited in ther respekt for hiz karakter and servisez, and in givig this valuabel pruf ov the pouer ov jeniuin wærf and konsistensí ov kondækt, in genig the gudwil and estjm ov personz ov diferent and jven opozig sentiments.

"Hwei don't yu let æs hav mæf ov yurself, and les ov the Baron?" sed wæn ov hiz ænkonvinst frendz. "Djr James," woz the replei, "ol ei hav ei æ tu the Baron."

At the viziteshon nekst after the erekshon ov the Tablet, the bishop's atenshon woz drøn tu it. Hí apruyd ov the tribiut ov respekt, bæt regreted that Mr Clowes shud bí "sæch a wík man." In ol probabiliti the bishop had litel or næ nolej on the sæbjekt. Hiz elder and stronger-meinded prideseser, Porteus, fæt diferentli.

At this piriod, the sens ov Clowes's ekzershonz in the kóz ov peieti and vertiu woz bei næ mjinz konfeind tu hiz æn kongregeshon, or jven tu the leiti. At a mjtig ov klerji in Liverpool, the konverseshon havig tsænd æpon hiz karakter, veriss opinionz wer eksprest, til a klerjiman, hý had hithertu bin seilent, and hý woz not sæspekted ov "Swedenborjianizm," woz aakt hiz opinion. Hí repleid, "Ei konsider Mr Clowes the aposel ov the æj."

About the sem teim, a Bil woz bræt intu Parliment for regu-letig the emploiment ov children in koton faktoris. Diuring its progres frý the Hous ov Komonz, a petishon in sæpört ov it from the inhabitants ov Manchester, with Mr Clowes's signatiur ferst in the list, woz presented bei Mr Peel, hý steted that, olthæ hí woz not preperd tu gæ the ful leyf ov the propæzd enaktments, hí had næ heziteshon in sæig that the signatiur ov the venerabel John Clowes woz ov itself enæf tu kól æpon the Hous tu giv the Bil a mæst sþriss konsidereshon. Mr Philips, a maniufaktiurer and opæzd tu the Bil, folød bei sæig that hí shud sertenli giv the mæst respektful atenshon tu a petishon sagkshond bei the signatiur ov Mr Clowes, hýz karakter woz tú wel næn and admeird tu njd eni remarks from him.

A man sæ ful ov yjrz and onorz meit nou, wæn wud hav fæt, bí aloud tu rest from kontrovershial lebor. Bæt hiz wærk in thát direkshon woz not yet finisht. The zjl ov a Kalvinistik Minister ov Manchester kold him out, for the last teim, in tú sæparet "Leterz tu the Rev. W. Roby." The konkluzon ov the last leter iz a karakteristik ekzæmpel ov the spirit and temper mentend bei the reiter in sæch konflikts.

"Ei kanot bid yu adiú, without ferst fankin yu for the frendli koshon yu giv mj at the konklugon ov yur pamflet, hwer yu se, 'The mör ei ekzamin the Swedenborjian sistem, the mör fuli ei am konvinst that it iz a most deluſiv and denjerß tjori.' For that yu ar so konvinst ei kanot dout; neither am ei dispozd tu sſpekt yur ſinſeriti, hwen yu ad, 'Ei kanot bät pre that yu me liv tu diskøver and ekspøz its falasi.' Yu mæst, honever, alou, that befor the falasi kan bj ekspøzd, it mæst bj diskøverd; and that it never kan bj diskøverd bei *mi* hweil ei hav nō øther øtoriti for finkin and kølin it a deluſiv and denjerß tjori bät *yur* konvikshon. It iz absoløtli nesasari that ei shud ekzamin the tjori *meiself*, befor ei kan either diskøver or ekspøz its deluſon and denjer; and ei trøst yu wil giv mj kredit, hwen ei se, that ei *hav* ekzamind it, and that this ekzamineshon haz nou kontiniud for øpwardz ov forti yjrz; diuring hwich pjriod ei hav askt meiself, a fouzand and a fouzand teimz, the foløin kwestionz: Kan ther bj eni deluſon and denjer in beljvin JESUS CHRIST tu bj the Møst Hei God, and in droin nei øntu Him and adørin Him akordinli? Kan ther bj eni deluſon and denjer in løvin this God with øl mei hart, and øol, and strengt, and putin mei høl trøst in Him? Kan ther bj eni deluſon and denjer in aknolejn Him tu bj at wøns mei Krjeter, mei Redjmer, and mei Rejenereter? Kan ther bj eni deluſon and denjer in bjing persweded that hwot iz komonli kold the Wørd ov God iz *in veri did and tryø* the Wørd ov God? Kan ther bj eni deluſon and denjer in aknolejn this Wørd tu bj replenisht with the Divein Løv and Wizdom ov God in øl its parts, and in endeavorin tu kjp øl its høli prijsepts, bei forsekin øl sin, and livin a gud leif, ønder the blesed geidans and influens ov its divein Øfor? Kan ther bj eni deluſon and denjer in løvin mei nebor az meiself, and fulfiling mei diutiz tøardz him bei dujin tu him az ei wud hav him du tu mj? Kan ther bj eni deluſon and denjer in aboundin in gud wørks, hweil ei aknolej hømblø and gretfuli that øl mei pøuer tu du them iz from JESUS CHRIST, and that konsekwentli øl the merit ov them belongz tu thåt Gret and Høli God? Kan ther, agen, bj eni deluſon and denjer in beljvin that ei hav *fri wil*, and that if ei had it not, ei kud not bj a *man*, and that konsekwentli ei am responsibel befor God for mei øn kondøkt? And lastli, kan ther bj eni deluſon and denjer in askreibin øl jvil tu man, and not tu God; and thæs in insistin that man, bei the abiús ov hiz frij wil, haz given berf tu sin, tu def, tu hel, and øl its torments

hweil the mersi ov God haz bijn kontinuali streivin tu avért ol thoꝝ mischefts, and tu mitiget hwer it kud not avért? Ei hav askt meiself, ei se, thiȝ kwestionz a þouzand and a þouzand teimz, and at everi teim ei hav bijn mœr and mœr konvinst that the ȝt tu bi anserd bei a péremptori and pozitiv Nø. Kan ther, then, ei ask fœrther, bi eni deluȝon and denjer in the *sistem* hwich rekomendz and enforsez thiȝ evanjelikal diutiz?

“Yȝ sj, then, Ser, hou, in speit ov ol yȝr remonstranseȝ, ei am leikli tu remen, in opinion, deiametrikali and inkorijibli opœꝛd tu yȝ; bœt in afekshon, ei trœst, yȝneited with yȝ in ol that iz gud, and from thát afekshon devoutli prein for yȝr temporal and eternal welfer.”

Hȝ that had eni konjinnialiȝ ov sentiment with sœch a man, kud forber adresin him, az hiȝ woz adrest on anœther okeȝon,

O Clowes! our armor in the feit,  
our Chœrch'ez shild and spir!  
Let intu Heven direkt thei fleit,  
the world stil njdz thiȝ hjȝ?

And hȝ, on fœrther refleکشon, wud not admit that the pœt's *Serius in cœlum redeas*, kud not bi properli apleid tu the bȝinȝ, hȝz inosent, piȝful, and joȝs leif had, in him, brœt doun a heven spon ert—tu bi immeȝurabli ekspanded, nœ dout, hwen the mortal kœsverin shud at last drop from him?

## CAPTER 15.

*Færder Korespondens. 1819—1823.*

On niu yîr'z de Mr Clowes rôt tu hiz konstant korespondent, jankîng her for a niu yîr'z gift, and komendiñ ðe vertiuz ov ðe let Kwîñ Charlotte.' "Her vertiuz, it iz plen, hav not bîñ nœn tu ðe pœblik, and perhaps for ðis veri rîzon, bekœz ðe wer vertiuz; in œder wœrdz, bekœz ðer woz in ðem nœfîng ov ostentefjon, or ov a dezeit *tu bî sîñ ov men*, and ðæs ðe wer konsîld from pœblik viu. Bœt *gret iz her reword in heaven*, hwœr ever-wœn iz estimeted, not akordiñ tu hwot hî *apîr'z tu bî*, bœt akordiñ tu hwot *hî iz*; ðæs not akordiñ tu ðe *outseid* ov hiz gud wœrks, bœt akordiñ tu ðe inward prinsipelz from hwiç ðe prosîded. Ei am deleited tu feind ðat ðe Prînses Mary haz de-reivd eni konsolefjon from mei hesti replei tu yûr estîmd fœvor."

*Tu ðe sem.*

"Yû ekspres a wîf ðat ei had bîñ prezent at Mr ——'s fîst; bœt perhaps yû ar not awér ðat had ei bîñ ðer, ei jûd probabli hav wîft meiself awé agen. For tu mj, nœfîng iz mœr penful ðan tu witnes enîfîng in ðe jêp ov ostentefjon and pared, esepfiali amœg ðœz hûz sitiuefjonz in leif meit sœ wel ekskiûz ðem from afektiñ it. At ðe sem teim ei wud not bî œnderstud œz kondemiñ œl grandor and elegans, hwen siuted tu serkœm-stansez, bœt œnli hwen not siuted; sins in ðe former kes ðe me bî rekweird bei ðe rûlz ov rîzon and propreieti; hwœraz in ðe later ðe ar in direkt opozîfjon bœt tu rîzon and propreieti and ðer rûlz. Yet jœven in ðis later kes, wî mœst lern tu mek alouansez for hîuman infermiti, and partikiularli for yûf and inekspîriens."

*Tu ðe sem.*

16 Març, 1819.

"It iz wîd nœ smœl regret ðat ei akwent yû ðat an œnekspektet event wil, ei fîr, prevent mei peîng mei intendedd vizit in Mœ nekst. A disêntîng minister in ðis toun haz letli pœblist a kœrs ov lektiur'z in hwiç hî invêz wîd mœg severiti agenat our fœvorit œfor, hiz doktrin'z, and hiz diseipelz. Ei hav bîñ stronpli œrj'd tu endevor tu repêl ðe kalsm'niz bei hwiç ðe aták iz œsported, and in ven hav ei plîded mei ej and infermitiz. . . . And ðœrfor hîr ei am, redi tu enter ðe lists and drœ mei sœrd

1. Sj Apendîks.

agenst an aggri and ebel adversari, preiding himself on ðe ape-rent advantej hj haz gend bei streiking the ferst blø. Bst ei hsmbli trøst ðat ðe Lord and Hiz armiz ar on mei seid, and from ðer Omnipotent ed mei øn wjk arm wil resjv strengj sssif-ent for ðe ksmbat, and bj reworted wið viktori."

*Tu ðe sem.*

"Manchester, 2 Jun, 1819.

"Ei had nø suner finift mei replei tu Mr Roby, and korekted ðe pruf sjts ov ðe niu psblikejon ov ðe Gospel akording tu St John, ðan ei woz kold of intu Yorkshire. . . . Mei present desein iz tu gø immjdielti after the Hawkstone Mjtig tu Barmouth, and ste ðer til ðe end ov September, in ðe hørp ov leig in a stør ov held for ðe winter. Yet ei kanot abandon ðe hørp ov sijn yu, and ei propejz ðat yu and yur søn and wøn ov yur doterz jud ksm tu Hawkstone, and afterwardz aksmpani mj tu Barmouth."

On ðe 144 Julei hj reits from Barmouth tu se ðat "it woz wel hiz frend dekleind ðe invitesjon tu Hawkstone, az, kontrari tu ol preesident, ðer woz not a siggel ledi present tu mek tj and enleiven ðe konversejon." ðe Mjtig woz snyguali smøl, konsistig ov nø mør ðan siks jentelmen aud tq boiz. "It fri-kwentli hapenz," Mr Clowes remarks, "ðat ðe Divein Providens ov ðe Most Hei, in presentig obstakelz tu ðe akomplishment ov our wisej, konsxlts our hapines mæj mør saksessfuli ðan wj had konsxlted it ourselvz.

"Pur djr John! hwot njd haz hj ov pefens ta ber ðe dispensejonz ov hiz Hevenli Fæder! And wil not ðis hevenli vertin bj granted him, hwenever hj sinsjrli asks for it? And if hj bj sspørted bei a divein pefens, hwot blesig kan hj ðen wont? For iz not pefens a bam for øl our sorøz, a refuig in øl denjerz, a medisjn for everi disorder, kompejzjg ðe tsrbiulens ov our pasjonz, softening ðe asperiti ov our self-wil, and ðæs konektig xs, not ønli wið ðe Omnipotens, bst ølsø wið ðe mersi, løv, and fevor ov ðæt Divein Bjig, in hum aløn it orijinets, and huz kjndom it at wøns bøt testifeiz and sspørts?"

It woz a remark ov Mr Clowes's in konversejon, "ðe Ol ov Pefens iz ðe Lord. Hj aløn kan ber our bærdenz; bst man, hweil hj standz in hiz øn selfhud, ðjngs tu ber ðem bei hiz øn strengj, and felz."

In November hj reits from Manchester, seig ðat hj had bjn agen kold spon tu ðu ksmbat for ðe Trufj, wið ðe sem aselant,

hu, armd wid de leter ov Skriptiur, had kontended for de Calvinistik doktrinz ov Elekfjon, Jæstifikæfjon bei Impiutæfjon, ets. Hj den refærs tu hiz ekspozifjon ov de Gospel ov St John: "Hwot iz de testimoni hwig it prezænts, bæt dat JESUS CHRIST iz de God ov heven and erð, and dat de wæ tu bj gud and hapi iz tu aknolej Him az de Onli Sors ov ol gudnes and hapines, and tu kip Hiz høli prjsepts ov lœv and çariti, bei renounsing ol sin, and livig hæmbli, inosentli, obidientli and yusfuli? Alas! hou mæç iz dis blessed spirit wonted amœç æs, tu kounterakt de teribel pleg ov poizonæss and dedli prinsipelz, hwig iz at dis de afekting de *Bodi Politik*, and færetening destrækfjon tu everi vertiuss høp and enerji! For, if JESUS CHRIST bj not aprœçt and aknolejð, hou, den, kan wj aprœç and aknolej eni God? And if nœ God bj aprœçt and aknolejð, hwot wud bj de nesæsari dreadful konsekwens, bæt dat everi keind aud degri ov disorder and konfuçon wil ensiú, æntil de *fjt* ar set abœv de *hed*, and de kinqdom bjug ðæs *inverted*, bekæmz a *monster*, insted ov a *man*, or ræder a *den ov infernalz*, insted ov a *blessed abod*, in hwig de hevenli høst mæ sin ðær deleitful antem ov 'Gløri tu God in de heiest, and on erð, pjs, gudwil tu men?'"

Tu C. A. Tulk, esq.

"Manchester, 14 Februari, 1820.

"Mei veri ðir Ser,—Meni fæçks ar diu for yur keind leter resajvd on Saterde last, notwidstandig de melankoli teiding hwig it konvêd ov de los letli sæstend bei our ekselent frend Flaxman. For ðær iz a sjkret plegur in *kondolens*, ei had olmost sed jkwal tu hwot atenz *kongratiulefjon*; bekœz it bringz intu ekserseiz de best fækseltiz ov our meinz, and ðæs droz æs njrer tu de Divein Sors ov ol blessednes. Indjð, iz ðær not gud rjzon tu beljv that in dis respekt, *kondolens* haz de advantej øver *kongratiulefjon*, inazmæç az de former iz in kløser konekfjon wid dát *mornig* hwig iz pronounst *blessed*, hwæraz de later frikwentli mikseç itself wid ðœz deleits ov de natjural man hwig prodiús *wipij*? On de prezent okezon, tç, it iz not jzi tu deseid hwæder joi or sorø œt tu preponderet, ðæs hwæder wj hav mœr rjzon tu kondøl wid, or tu kongratiulet, our mæç belœvd frend. It iz granted dat hj iz deprivevd ov de *bodili* prezens ov de ðir objekt ov hiz regret, bæt hwot den? Hj nœz, and iz wel afurð, dat notwidstandig dis deprivefjon, her *intjrior* prezens iz bœt *njrer* and *fuler*, and dat fj iz beseidz in a stet ov konsæltig and provideig for hiz welfer mœr efektiuali ðan hweil fj remend in her ørðli

tabernakel ov fles and blød. For hwot efekt kan ðæt bi sƿoƿd tu prodiús on ðis *intjrior*, ðis *řjal* prezens? It indjð dismantelz ðe söl ov its matjrial kšverinj, bŕt it kan neider remqv it from ðe objekts ov its regard, nor kan it diminij in ðe sleitest degřj ðe swjt and hevenli afeksonz bei hwiç it woz atáçt tu ðoz objekts. Ei am persweded ðen, ðat hwenever our frend kšmz tu rekolekt himself, and tu viu řijnz in ðe leit ov Heven, in hwiç hj has bjñ akštomd tu viu ðem, hj wil diskšver ðat in řjaliti hj has *lost nšđij*, bŕt iz ršder a *gener*, haviñ anšder ðjř enjel tu *wog* over him, tu *enkamp* around him, tu *minister* tu him, tu *konsol* him in hiz tršbelz, tu *gard* him agenst denjerz, and tu *konsol* him bei ðe hand řřj ðe snsertentiz ov ðis mortal leif, řntil řj introduizez him tu ol ðe řřr and gret řjalitiz ov her řn blis in ðe kindom ov heven.

"Hwen yř sj our ðjř frend, wil yř hav ðe gudnes tu remeind him ov řiz řijnz, and tu tel him at ðe sēm teim, hou afeksonetli ei enter intu ol hiz prezent řřlinz, and ðat ei wud hav told him sš meiself had ei not bjñ afred ov intruđing on ðe sanjktuari ov hiz soršz."

In anšder leter hj sez: "Hwen yř sj our ðjř Flaxman, wil yř inform him, wið mei best regardz, ðat ðe Tablet, tšardz ðe botom, beginz tu luz its biutiful hweit kšlor, and iz disfigiurd bei a derti broun, hwiç řijnz inhjrent in ðe marbel, and rezists ol ðe pouer ov sšp and wšter. Kwjri, iz it remqvabel?"

In ðe sēm leter hj aluđz tu a propořd wšrk, in hwiç it woz intended tu dro from "ðoz sterlin reiterz, Sterry, Cudworth, Smith, Malebranche, Berkeley, Fénelon, ets.," on hwiç Mr Clowes remarks, "It wil, ei dout not, bj heili gratifeiñ tu meni wel-dispořd meindz, tu sj a repetiřon ov ðe mirakel hwiç atended our Lord'z Křusifikřon, az it iz deskreibd in řiz wšrdz ov Evanjelikal histori, 'And ðe grevz wer špend; and meni bodiz ov ðe sents hwiç slept aršz and kšm out ov ðer grevz, and went intu ðe Hšli řiti, and apiřd řntu meni.' (Mat. 27. 52, 53.) Me ei bj aloud tu rekomend řřj řder *řlipij sents* tu yřr katalog, nemli, Biřop Patrick, Dr Henry More, and Jeremy White?"

In Āpril, 1820, hj reits tu hiz šld frend, "Šal ei kongratulet or kondšl wið yř on ðe let šful event hwiç haz depreivd ðe Roial Famili ov its hed, ðe kindom ov its řif řřler and breitest ekzampel, and yřřself ov a keind frend and benefakter? Ei řřl dispořd ršder tu adopt ðe langwej ov kongratiuleřon, bekšz ei

am perswaded yu wil agri wid mj in de sentiment, dat joi and jankgiving ot tu bi de predominant afeksonz wid es ol, from obzervin de soroz ov our ekselent monark genjd intu ksmforts, hiz deprivefonz intu pozejonz, and hiz temporal kroun (alas! tu often beset wid tornz), intu an eternal kroun ov glori in dat everlastin world, hwer God 'sal weip awé ol tjrz from hiz eiz, and der sal bi nō mōr deð, neider sorō nor kreinj, neider sal der bi eni mōr pen.' "

Julei agén found Mr Clowes at Hawkstone, and afterwardz at Barmouth. On hiz jsrni hj vizited a ledi hu had bin lon aarsin her hszband in a most distresin maladi ov bodi and meind. "Nsjin," sez Mr Clowes, "fort ov immidiet Divein ed kan bi konsjvd ebel tu prodius ssg a kombinejon ov fermnes wid sxbmison, ov girfulnes wid ekstrjm sferin, ov neis and deliket flij wid sō dip and devout a sens ov diuti. Bst her ekzerfonz ar njr der terminejon, for de objekt ov her solisituid haz taken nō nrsjment ov eni keind for et or ten dez, and apjrz tu bj njrli a korps. Most earnestli du ei hōp and pre for a hapi isiu ov dis melankoli biznes tu ol de partiz konsernd, sō dat wsn sferer me feind ksmfort in de ekaenj ov dis world for a beter, and another me bi reskiud from her lon and penful atendants on disjz, infermiti, and regednes.

"De parti at Hawkstone," hj kontiniuz, "ðō not niumerzs, woz in a hei degri harmoniss and agriabel, konsistig ov tj lediz and twelv jentelmen, a nsmber yu wil se, perhaps, not veri fevorabel eider tu harmoni or agriabelnes. Ei grant it; bst alou mj tu obzerv dat on ssm okejonz wj ar generz jven bei our wnts, as in de prezent instans de tj lediz wer impeld, bei der natuural tendernes and dezeir tu pljz, tu mek sp for a defisensi in nsmberz bei ekstraordinari ekzerfonz; hweil de jentelmen, flaterd bei ðoz ekserfonz, imajind for a moment dat de vertiuz, kwolitiz and ekselensez ov de hol fjmel seks wer konsentred in dñz tj."

De foloig leter referz tu wsn ov de most distresin ov mortal trsbels; hwer a vertiuzs wuman feindz her on hszband haz pled de hipokrit and rog. Mr Clowes ðss reits tu a miutual frend:—"Pqr Mrs ———! Hwen yu sj her, asur her hou tenderli ei fjl for her, and hou mei most devout prerz ar oferd sp for her konsolejon. Endeavor at de sem teim tu konvins her dat, hevi az her kros iz, a proporjonabel strengt wil bj granted her tu ber it, and a proporjonabel pjs wil bj dereivd from it,

provedid fī fiksez her eiz and her hart on Him hūz kros woz hevier. For iz not dīs de blesed langwej hwiġ everi kros spīka, and espeſiali a hevi kros? Dæz it not aſur de pur sæferer dat hij iz kold tu wøk in de sem hevenli pað wið de Gret Sevier; dat hij iz sþorted bei de sem Omnipotens: dat ændernið ar de everlastiġ armz; dat Hiz God iz wið him, kondæktiġ him tu gløri; dat hij wil luz næſiġ bei hiz sorøz bæt sin; and dat hwen hiz sorøz ar past, and de wørk ov piurifikeſon akompliſt, de kros wil ðen bi konverted intu a kroun, hwiġ wil bi set on de hed ov de viktoriss mørner, and bi hiz paſport tu de relmz ov eternal blis? Endevor færðer tu konvins her dat *poſibli* her ænhapi partner me feinali bekæm a gener bei de øpen diskæveri nou med ov hiz besnes, bekøz it me tend tu remuſ from hiz eiz de vel hwiġ had hiðertu konſiðl dæt besnes from him. And hū kan kalkiulet on de hapi efekt hwich dīs self-nolej me bi sþøpød tu prodiūs in him?

“It iz granted dat it me probabli pruſ a støn hwiġ me ‘bræk hiz-hart and greind him tu pouder;’ bæt wi nō dæt a ‘brøken hart’ iz ov gret preis in de seit ov Him hū haz sed, ‘De sakri-feizez ov God ar a brøken spirit; a brøken and a kontreit hart, O God, ðou wilt not despeiz.’

“Let æs not ðen desper ov de ‘lost ſip,’ bæt ræðer hørp dat hij me bi ‘found’ ov de GUD SÆPHERD, hū wil ‘le him on his ſølderz rejoisiġ;’ and dæz ðer ‘wil bi joi in Heven øver wæn siner dat repentet, mør ðan øver neinti and nein jæst persons hū nið nø repentans.’

“Yū hav bīn sæfererz, ei feind, tu a larj amount in *pekiuniariz* bei de miſkondskt abæv notet; bæt ei am deleited tu feind dat hwot yū hav lost in *pers* yū hav gend in *gariti*; and hwot kompariſon iz ðer betwīn de *los* and de *gen*? For hwot kan de *pers* dū tæardz prokiuriġ solid hapines? It iz granted it kan prokiúr de bodili nesesariz and kæmforts ov de prezent temporal leiſ; bæt ðer its poverz end, and it kan neider kontrībiut tu our mental piſ hīr, nor tu our eternal piſ hīrafter. Bæt gariti, on de æðer hand, proveidz for bæt our mental and eternal piſ, bei ruſiġ out from our harts øl koræpt and restles paſonz, bei introdiusiġ in ðer ples øl de græsez and vertiuz ov heven, and bei dæz konæktiġ æs wið de God ov Heven, wið Hiz høli enjeltz, and wið øl de welſ ov Hiz kiġdom. Ei fansi, ðerfor, dat ei sī yū nou mæç riçer ðan befør, bekøz wið de los ov dæt mæni hūz ‘imej and siuperskripfon iz Cæsar’s,’ yū hav gend dæt hūz ‘imej and siuperskripfon iz God’s.’”

Clowes remarkt in konversejon, dat "Men me bj led intu intjrior inosens bei de los ov ekstjrior inosens. Snles man had outwardli fōlen hj kud not hav bjn deliverd from hiz intjrior jvilz. Hou wōnderful dat hj sud bj enriċt bei hiz mizeri, reiz on hiz rujnz, and bj piurifeid bei hiz korſpjonz ! "

In November hj woz agēn wið hiz frend Smyth, at Heath, njr Wakefield, hwens hj reits, rejoisj dat de ledi aluded tu in de leter last kwōted woz berij her aflikjonz "leik a Kristian," and đerfor "woz in a ſur we tu sekiúr de promist bjatitiud hwer it iz riten, 'Blesed ar de dat mōrn, for de ſal bj kōmforted.' For hwot," kontiniuz de reiter, "is her *mōrnj*, and hwot iz *eni mōrnj*, bōt a ground bōt permitted and ordend bei de Divein Providens for de manifestejon ov konsolejon, and ov a konsolejon oriċjetij not in temporal and erſli konsiderejonz, bōt in de eternal and Divein mersi ov de Mōst Hei God ? It iz, đerfor, an everlastij truġ dat everi gud haz its opozit jvil, and everi jvil its opozit gud ; and dat de lō bōt ov de ekzistens and ov de operejon ov jvil iz dat de hōmbeld and penitent sſferer me bj led bei it tu luk ſwardz tu de Siuprijm Gud, dát iz, tu de Inkarnet God, for deliverans, and me đs bj med sensibel ov de Divein mersi, gudnes, and pouer, hwiġ kan ōnli bj nōn bei de protekjon and salvejon afōrded. It iz mei devout prēr dat our aflikted frend me feind đis tu bj de blesed end ov ol her trēbelz, and dat đs de biter wōterz ov Marah in her kes, az wel az in dát ov de ċildren ov Israel, me prjv instrumental in manifestij and magnifeij de Divein mersi and Omnipotens ov de God ov Israel."

De sſbjekt ov *opoztis*, aluded tu in de fōrgōij leter, iz diskſt in a trjtis pſblijt đis yjr, and dediketed, az mōst ov de đforz wſrks ar, tu hiz kongregejon. Hj sez in hiz pſes, "Đō forbidden bei bodili infermiti tu adres yu from de pulpit, and đō đis infermiti haz nou bjn ov lōġ kontiniuans, yet ei kanot bj insensibel tu yur eternal interests, de magnitiud ov hwiġ, leik dát ov natiural objekts, ſjmz tu inkrijs in propōrjon az đer distans diminifez. . . . Sins it haz pljzd de Divein Providens stil tu alou mj de yus ov mei pen, ei flater meiself dat yu wil not tġnk ei hav trespass tū mſġ on yur teim and peſens in mei prezent aplikejon ov it, de intent ov hwiġ iz tu sekiúr tu yu mōr efektuali de blesijz preperd for yu in anđder leif, bei putij yu on yur gard agenst de sxtel argiument ov modern infideliti, kal-kiuleted tu misliġ and diskſrej yu in de pſrsiut ov dem, hweil

it represents de pærsiút az atended wid insærmountabel difikæltiz, and at de sëm teim çarjez de Gret Krjeter and Gæverner ov de yunivers wid eider ignorans or injæstis, or bæt, for permitiŋ ðæs difikæltiz. . . . . Yü kanot bi ignorant ov ðe deiabolika atempts hwiç hav ov let bijn með, and ar nou mekiŋ, bæt in ðial and æder kindomz ov Europe, tu aneihilet de Kristian Relijon, bei doutiŋ, dispiutiŋ, and deneiŋ de evidensez ov de Reveleson on hwiç it iz founded; and bei ðæs endeavoriŋ tu pruv ðat ðe Wærd ov de Mæst HEI GOD iz a mjrli hiuman fabrikeŋon."

De ætor ðen refærz tu de doktrinz ov de infidel skul ov Paine, Carlyle, and de Freng filosoferz, hwer it woz tot ðat ðe *devil* kanot hav eni ekzistens, bekøz de Olmeiti wud not alou ov sæç an *opozifon* tu Hiz pouver; ðat de *Beibel* mæst bi fabiulæ, bekøz de Olmeiti kud not hav planted in Paradise a tri Hj mæst hav uen wud bi a sers ov misçef and *opozifon* tu Hiz wíl; and ðat næŋiŋ in man kan rjali bi *opozd* tu Hiz Krjeter, sins in obeiŋ hiz naturali læsts hj onli obez an impæls resjvd from hiz Mæker. ðiz pløzibel falasiz ar dispøzd ov in de "Trjitis on Opozits," hwiç sçz ðer netiur, orijin, and yus, az de mĩnz ov man'z raŋonal frjdom and eleveŋon abæv de ræŋk ov a mjr animal gævernd bei instiŋkt. De trjitis iz wæn ov de mæst interestiŋ and instræktiv ov de ætor'z volumĩns reitiŋz.

A smoler bæt ikwali edifeiŋ wærk apjrd in de foløiŋ yjr, 1821, enteitled "*Kristian Temper*;" hwiç haz past frj meni edifonz.

De foløiŋ ar ekstrakts from Clowes's leterz tu diferent persons about dis teim:—

"Yü sæ ðat *kweiet* iz preskreibd for yü, and ei fiŋk de preskripiŋon a gud wæn; bæt ðen ei kanot help askiŋ, Hwot iz *kweiet*? and hou iz it tu bi obtend? and de anser tu ðiz kwæstionz konvinsez mj ðat *kweiet* iz næŋiŋ els bæt ænlimited træst in de Olmeiti at ol teimz and on ol okegonz, hwæder wj ar in kəmpani or aløn; aktiv in de disçarj ov our diutiŋ, or duiŋ næŋiŋ; and ðat konsekwentli wj mæ bi *olwez kweiet*, hwæil wj kan luk æpwardz tæardz heven, and renouns de anjzeieti ov self-aktiviti and de impetiuositi ov our paŋonz. In dis viu, ðærfor, ov de sæbjekt, ei regard *kweiet* az a sovren bsm for ol de dis-temperz ov bæt bodi and sæl, bekøz it haz a tendensi tu introdiús intu bæt de hĩliŋ vertiu ov de Divein prezens, influens, and protekŋon."

"It mæ bi tot, perhaps, ðat helð and strengð, az biŋiŋ fæv orz souerd down æpon æs bei a Divein bounti, ar de mæst leikli fiŋz

ov ol æderz tu mæk æs sensibel ov ðát bounti. It iz tru; and if wj mæd a reit yus ov ðiz fævorz ðe wud doutles prodiús ðe hapi efekt ðe wer deseind tu ðu. Bæt, alas! hou fiu ov æs ðu mæk ðis reit yus ov ðem! and hou nesesari ðerfor it iz ðat ðe fævorz sud bj okezonali sस्पended, in order tu tigg æs from Hum ðe kœm! . . . . Blesed ðen bj everi sस्पenfon ov erfli blis bei hwiç wj ar tœt ðe saliutari lesœn ov œur former ingratitiud in not referig it fœnkfuli tu its tru Sœrs, and ov œur kontinuiual dependens œn ðát Sœrs for its futiur enjoiment."

"Hwot sal wj se ar ðe proper distingwifig ftiurz hwiç karakteriz ðe tru Kristian, bæt ðát gratitiud, pefens, kontentment, hiumiliti, afekfon for mankeind, ffr œv God, and lœv tu kip Hiz komandments and ðu Hiz wfl, hwiç yu sœ jœstli askreib tu yur departed frend, and hwiç ar at wœns ðe infalibel prufs ov ewanjelikæl leif, and ðe fur kwolifikæfonz tu resiv its eternal rewordz? ðe heiest sjt ðerfor at ðe *Mærj Fjst*, ei aprehend, iz not aseind tu ðœz huç vertiuz hav bjn blezœnd in ðe rekordz ov pœblik renoun, and hu raŋk hei in ðe opiniœnz ov mortalz az misteken az ðemselvz; bæt ræder tu ðœz ænnœn, seilent, simpel, hœmbel, and penitent çildren ov ðe Mœst Hei, hu hav nœ moniuments tu bœst ov bæt ðe sinseriti ov ðer objidiens, and hu hav sœt nœ fem bæt hwot rezœlts from a piur, disinterested lœv tu ðe Gret Redijmer and Hiz hœli prjœpts."

"Mei prærz ar yœneited wið yurç ðat yur sœn'z kariœr at ðe Yœniversiti mœ bj a sœksesful wœn; bæt tu sekiœr ðis gret and blesed end, it wil bj nesesari ðat hj kip hiz meind œpen and in a konstant elevefon tu ðe Fœunten ov Wizdom, ðe Gret Sevier, in sinajœr sœplikæfon ðat hj mœ bj prezervd from ðe insanitiz œv seiens, bei kipiŋ œlwez in viu its œnli proper and œnli blesed end. Ei ðu not mœn bei ðis kœfon tu abet hiz ardœr in ðe pœrsiœt œv seiens, bæt ræder tu giv it an inkriŋjœn stimuls, bei sœjœsting ðat ðe grand yus œv œl seiens iz tu konferm ðe dokiuments œv re-wjld Truþ bei giviŋ ðem fuler and klœrœr ilœstœrœfon, and ðœs tu serv az a foundæfon in ðe hiuman meind œn hwiç tu erœkt ðe magnifisœnt fabrik œv œl ewanjelikæl grœsez, vertiuz, and blesiŋz. Hwen seiens iz pœrsiœd in sœbserviœns tu ðis desein, it iz ðen az ðe *dœter œv Tyre wið a gift*, amœŋ ðe rest œv ðe Kip'z dœterz; bæt hwen it iz pœrsiœd in ðe preid and vaniti œv hiuman inteli-jens, it iz ðen az wœn œv ðe *dœterz œv ðe Filisteinz, and œv ðe œnsœrkœmsœizd*."

Elshwer hj obzervd dat de seientifk man iz represented bei *Hiram*, hu fœrnift matjrialz for de kompljfon ov Solomon's Tempel, bœt despeizd de sitiz hwiç Solomon gev him ; for, de mjr man ov seiens "meks leit ov de doktrinalz ov gud and truþ, represented bei Solomon's sitiz, and akounts dem az veil in komparison wið hiz œn seiensez."

"Brj-skœr yjrz and ten" had nou bjn loŋ overpast, and de "fœr-skœr yjrz" aloted az de ekstrjm ov leif wer njrli kompljted, wiðout eni deke ov Clowes's mental pouerz. Olmœst everi yjr brœt fœrt sœm niu wœrk, djp, orijinal, ful ov nolej ov hiuman netiur and ov praktikal wizdom and instrœkfon. In September 1822, de venerabel skreib reits from Abergele tu Mr Tulk, dat a niu wœrk on de "Twelv Ourz ov de De" had okiupaid hiz fœts and teim sœ mœç az tu interfjr wið hiz preivet korespondens. "Az tu meiself," hj kontiniuz, "ei stil lebor œnder infermitiz, bœt ei am ðankful for bjin enebeld tu luk *abœv* dem, and ðens tu luk *down*, and sj hou de ar œl apointed tu ðer several diutiz ov piurifikefon, and ðœs kompeld tu administer tu *rjal* helt and strengþ."

In Desember hj reits from Manchester tu de sœm frend, ðankin him for de perçual ov a letter from Mr Tafel, hu, hj sez, "apjrz tu mj tu bj a devout lœver ov Truþ for its œn sœk, and hu, ei dout not, hwen hiz zjl bekœmz temperd wið a proper meçur ov hevenli prjðens, wil bj renderd an eminentli yuðful member ov de New Church. De eidja ov a ðerd Sakrament, nemli *Wofin de Fjt*, az sœjested bei Nordenskjold, sjmz tu hav mœd sœm impreson on de meind ov Mr Tafel, yet it iz evidentli not a veri djp wœn, and me, ðerfor, wj me hœp, hwen hj haz atend a greter matiuriti ov jœjment, bj enteirli obliterated. . . .

"Ei sal wet anksœli for de areival ov yjr promist maniuskript, and yu me depend œpon it, sal giv it a sœriœs and kandid perçual, and afterwardz komiuniket tu yu mei frj sentiments on its kontents. Mrs Uppleby, tu, wil konsider it her diuti, hwen sj has sijn de wœrk, tu tel yu hwot her *rjal* opinion iz ov de doktrin hwiç it involvz. Sj woz tu hav kœm hider immjdiætli after Krismas, bœt ei feind iz nou leikli tu bj ðetend at Heath bei de kriseniŋ ov her grand-dœter, on hwiç œkeçon sj iz tu bj wœn ov de sponzorz.

"In de kœrs ov nekt wjlk, ei hœp tu bj ebel tu send yu a kopi ov mei niu wœrk on de 'Twelv Ourz ov de De.'"

In April, 1823, hj reits from Manchester, apolojeizij för dele n anserij a leter resjvd in November :—

“ In de ferst ples, ei hav bijn veri mæg indispozd diuring de let sevir winter, in konsekwens ov a kold and kof, hwig renderd de yus ov mei pen bsterksm and hærtful ; and in de sekond ples, ei hav bijn bårdend wið biznes, partikiularli wið de lebor ov a niu verjon ov de Gospel akordij tu Luke, hwig, leik de Gospel akordij tu Matthew and John, iz tu bj akəmpanid wið kōpiəs ekstrakts from de reitijz ov our ilsttriss Emanuel Swedenborg. Bst der iz yet a tērd kōz ov de dele ov mei rep lei tu yur welksm despag,—ei wist tu se sāmfiij about mei sāmēr planz. . . . Alou mj den tu obzerv dat Mrs Uppleby iz orderd bei her medikal atendant tu pas a fiu wjks at Leamington Spa, and ei hav promist tu atend her and ste wið her der til de Hawkstone Mjtiij on de 1st ov Julei, after hwig wj go tu Beaumaris for de rest ov de sāmēr. Iz der eni posibiliti ov yur joinij s?”

*Tu C. A. Tulk, esq., M.P.*

“ Abergelē, N. Wales, 9t Julei, 1823.

“ Mei veri dji Ser,—Wj parted at Leamington with mæg regret, yet not without a strong sizonij ov konsolēson, dereivd from de hōp ov sjiij yu agen in September. At Birmingham ei had de gratifkēson ov bjiij introduiust tu Mr A—— and hiz smiabel sister. De ferst impresjon med bei mei asofjets woz in a hei degri fēvorabel, and kontiniud tu impruv everi de diuring de Hawkstone Mjtiij, tu hwig de wer atrakted bei a strong dezeir, partli tu hij mōr ov de Niu Doktrinz, and partli tu bj introduiust tu our dji Mrs Uppleby. Indij der igernes on bōt dji akounts woz sēg, dat de preveld spon s tu protrakt our ste at Hawkstone tji dez beyond de yuual piriōd ov de Mjtiij, sō dat wj had an oportuniiti ov genij a mōr intimet akwentans wið de kwolitiz and karakterz ov bōt brōder and sister dān wj sud sderweiz hav had. Hwen yu nekst sji Mrs Uppleby, sji wil de-skreib dem tu yu, wið ol de pouer ov kslorij and ov ftiur for hwig sji iz sō wel kwolifeid, and derfor ei fal onli ad, dat de sister drānk in de Niu Doktrinz wið an inmost afeksjon, hwig instantli rejekted everi dout sējested eider agenst der truf or der otoriiti ; hweil de brōder olso drānk dipli, bst in drinkij swolod sām *skeptikal insekts*, hwig had mingeld demselvz in de kēp, and hwig gev him sām distērbans befor hj kud enjoi hiz draft wið ful relif. Ei am deseidedli, however, ov opinion, dat de perswēzon, hwig hj haz admitted, respektij de Doktrin ov de Lord,

and de internal sens ov de Wörd, wil feinali prevel over ol opözij prinsipelz, and render him a livin and distingwist member ov de Lord'z New Church and kingdom.

"Yü wil bi glad tu hijr dat de Mjtin woz wel atended, and dat de yuzual pis, harmoni, and gudwil preveld, marking its konjænkson wid ðoz blesed bijnz, de ekstenfon ov huz kingdom it is intended tu promot. Ol de memberz dipli regreted dat yur parlimentari engejments did not alou yu tu kœm and prezeid over ðem; bœt de høpt dat anœder yir wud bi mœr fevorabel tu ðer wizez."

De loq-ekspektet manuskript, kontenij Mr Tulk's spekiulæfonz on de netiur ov de korespondens betwijn de natuural and spiritual wörldz, and ov de Divein Inkarnesfon, rijt Mr Clowes tu ðez after de det ov de fœrgœij leter. Hweder Mr Tulk had sœksjded in kljrlj eksplenij hiz viuz, haz bijn kwestiond, bœt de found nœ fevor wid Mr Clowes, hu rœt tu him az folœz:—

"Abergele, 11f Julei, 1823.

"Mei veri dij Ser,—Yur fevor ov de 8f woz put intu mei handz ðis mornij, and haz ekseited a distœrbans, a trœbel, ei meit se a horror, hwiç ei hav nœ wœrdz tu ekspres. Oh! mei ekselent and ever-tu-bj-lœvd frend! let mj entrijt yu bei ol de afekfon hwiç yu ber tu de truþ ov God'z Hœli Wœrd, and tu de interpretesfon ov it az deliverd bei de enleitend Mesenjer ov de Niu Dispensesfon, tu pœz ahweil befœr yu introduiœs tu pœblik viu sentiments, de serten tendensi ov hwiç iz tu distrakt, distœrb, and posibli tu destroi de infant fœt ov de memberz ov de Lord'z glœriœs New Church. Yü tel mj ov a mjtin ov sœm ov ðœz memberz in London, and bekœz de ar diveided in ðer opinion, yu kontend dat ðis iz a sœfisent rizon hwei yu sud pœblijf yurz. Bœt yu forget de fouzandz in œder parts ov de United Kingdom huz fœt iz œlredi fikst in ðæt Glœrifeid Hiumaniti ov de Blesed Jœsus, hwiç yu menten tu bi œnli a *krijtiur ov de imaginefon*, and hu konsekwentli, ðœ de deplœr de misteken eidjæz hwiç yu wud impœz on ðem, me not posibli hav strenç sœfisent tu disipet de darknes ekseited bei ðem. Beseidz, if yur Sœseieti in London kanot agrj on serten spekiuletiv points, wil yu œrj ðis az eni jœst ground for kastij an *apel ov kontenfon* amœnj œder sœseietiz, and ðœs introduisij diskord and disagrijment amœnj ðem? Ei wil ventiur tu se dat on de norþ seid ov de Trent ðer iz not a singel member ov eni New Church Sœseieti hu haz ever adopted yur vizonari sentiments respekij de Lord'z Divein Hiumaniti, and

hu wil not bi fokt hwen hi hirz dat sꝛc sentiments hav ever bin patroneizd, and espeziali dat de ar tu bi found in print. Hwei den, mei dir frend, wil yu not hav kompasjon on *ðer lamz* and *ſip* ov de Gret Zepherd, bei sperij dem de penz and de panz hwiç de wil sertenli fl if ever yur intended pꝛblikeſon mĩts der eiz? At prezent de ar satisfeid wið a belif in de Divein Hiumaniti ov der Sevier God, and regard dat Hiumaniti az de *korner ſton* ov de ſpiritual bildij de Cꝛc. Iz it not krjel den tu atempt tu ſek der feſt, bei rejektiñ dat korner ſton on hwiç it iz founded? Bst for a mement ei wil put *krjelti* out ov de kwes-tion, and wil argiu wið yu on de point ov *konsistensi*. Ei wud ask, derfor, iz it konſistent wið de truð tu se dat a man kan hav an eidja ov sꝛmðiñ hwiç haz nꝛ ekzistens, or dat hi kan bi sed tu beliv in enifiñ hwiç haz nꝛ rjal bjiñ bst in hiz on meind? Yet dꝛz not yur tjori pronouns ol dis tu bi konſistent, hwei it alouz ov nꝛn bst an *eidjal* Divein Hiuman?

"Bst ei forber fꝛdꝛer diſkꝛſon, partli bekꝛz ei am onwiling tu giv *yu* pen, and partli bekꝛz it iz atended wið ekſtrijm pen tu meiself. . . .

"Ei kanot, however, konklud mei leter ov remonstrans widout askij yur pardon for de frijdom hwiç ei hav teken, and hwiç nꝛfiñ bst a ſens ov diuti kud hav kompeld mi tu tek. Ei am ijer olso tu aſur yu, hwotever me bi yur futiur deſigon on de important point in kwestion, dat ei mꝛst ever remen, wið best lꝛv and devout prꝛz for yu ol, yur ever gretful and afekſonet

"J. CLOWES."

*Tu de sem.*

"Abergele, 21st Julei, 1823.

"Mei veri dir Ser,—Diskꝛveriñ from yur fevor ov yesterde dat it iz yꝛsles for mi tu rizon eni longer wið yu on de sꝛbjekt ov yur manuskript, ei hav kꝛm tu de determineſon hensfꝛt tu beri mei distresij fots about it in a profound seilens. Ei kanot, however, bid adiu tu our let penful diſkꝛſon, widout ekspresij mei admireſon ov dat forberans on yur part hwiç haz not sꝛferd diferens ov opinion tu mek eni briç in de mꝛr important obligeſonz ov Kristian lꝛv, gudwil, and çariti. Me sꝛc forberans stil kontiniu tu ekzert its blesed influens, and de wi kanot akꝛrd in ſpekiuletiv points ov doktrin, me wi bi found ever yꝛneited mꝛst klꝛli in de bondz ov dat benevolens hwiç iz abꝛv ol ſpekiuleſon!

"*De mænt ov Ogeæt iz nou fast aprøgin, and ljdz æs tu fɪŋk ov September, at de beginɪŋ ov hwiç wɪ mɪn tu retsrn tu Leamington, ʔnder de deleitful hɒp ov reniuiŋ our personal asɒfɪsɒn wið yurself and dɪr Mrs Tulk.*"

Mr Tulk afterwardz eksplend hiz fɔri ov de matjrial wɜrld and ov de Divein Inkarnesɒn in hiz litel wɜrk "*De Rekord ov Famili Instrɒksɒn,*" and mɔr fuli in hiz larjer pɜblikeɒn on "*Spiritual Kristianiti;*" in hwiç hɪ argiuz dat "*de lɔ ov ekzistens, hweder de leif bɪ selestial, spiritual, or natiural, iz neverðeles but wɜn lɔ, houeever diferent it mɛ apɪr hwen viud bei a natiural man.*" "*Eider de lɔ ov spiritual leif iz reit, or de sɜpɔrzd lɔ ov natiural leif, bɜt de kanot bɜt bɪ tru, and God esensjali bɪ wɜn. Hɪ mɛ, indɪd, revɪl Himself, and Hɪ aktuali did revɪl himself, bei de apɪransez ov spes and teim tu ðɜz hɪ ɟot in spes and teim. Hɪ apɪrd, and hɪ stil apɪrz, az a feineit natiural bɪɪŋ, and ɷven az nɜfɪŋ mɔr ðan a sɜtel element, tu ðɜz hɪ fɪŋk natiurali and sensuali. Hɪ apɪrd, and tu meni hɪ stil apɪrz, az if hɪ wer a Sɜn distɪŋkt from hiz Fæder. Bɜt de kɔzez ov ðɪz apɪransez ar not in Him, de immiutabel and perfekt, bɜt in man, de miutabel and imperfekt.*" (1) Swedenborg's stetment dat de objekts in de natiural wɜrld hav a natiural orijin, az ðɜz in de spiritual wɜrld hav a spiritual orijin, Mr Tulk eksplenz ðɜs:—"Tu hav a natiural orijin iz tu hav its orijin in de natiural meind, jɜst az tu hav a spiritual orijin iz tu hav its orijin in de spiritual meind." (2) Spiritual bɪɪŋz, haviŋ "*kast of at deð de falasiz ov hwot iz kold natiural truð, kan sɪ, intiutivli, dæt hwiç de natiural man kan skersli bɪ brɔt tu ʔnderstand, hou ðɜr veri bodiz, diferiŋ az tu fizikal kwolitiz in nɔ respekt from ðɜz ov men, ar neverðeles spiritual, or formz dat ekzist in de konfɜss meind, and not beyond it.*" (3)

Dis iz not de ples tu diskɜs de fɔri, hwiç haz bɪn kold de Berkleyizm ov de New Church. Hwotever de rɪder mɛ fɪŋk ov it, hɪ wil not fɛl tu bɪ imprest wið de Kristian çariti and miutual estɪm ov de korespondents; huç frendfɪp remend ʔnbɔken tu de end ov ðɜr leivz, and doutles iz kontiniud hwɛr it kan nɔ loŋger bɪ sed dat fɪŋz ar not az de sɪm.

1. "Sp. Kristianiti," Nr 178.    2. Nr 181.    3. Nr 182.

CHAPTER 16.

*Rezidens at Leamington and Warwick. 1823—1828.*

He stet ov Mr Clowes's helt, and de infermitiz naturali tu de ej ov eti yjrz and spwardz, did not alou ov hiz retsrning tu Manchester. Hj nou tuk ep hiz rezidens at Leamington; hwer hj kompljted hiz trjtis "On Deleits; der orijin, vareieti, yusez and end; tugefer wid de important diutiz tu hwig de point." His wörk, leik de rderz, iz dediketed tu hiz belsøved kongregesjon at Manchester. It diskósez de netiur ov Deleits, der orijin, and de minz ov der piurifikejon and konjynkjon wid der Divein Sörs. He deleits ov de senses, ov kindred, frendfip and lörv; ov akweirig and praktisig nolej and arts; ov ekserseiz and emploiment, and ol de vareietiz and sæksejon ov enjoiments from infansi tu old ej, ar hjr konsiderd in der relejon tu man'z eternal leif. Pope's leinz ar kwoted wid apruval:—

Sj de yep cheild, bei netiur's keindli ló,  
pljzd wid a ratel, tikeld wid a stro;  
som leivlier pleting givs his yut deleit,  
a litel louder, but as empti kweit!

"Hwot iz de rizon," asks de öfor, "hwei böt de infant and de geild sun grö wjri ov a deleit if loq kontiniud, and ar konsekwentli, restles until de old deleit iz saksjded bei a *niu wän*?" His kwestion hj anserz wid hiz yuzual enleitend peieti, atribiuting de nesesity and soplei ov niu deleits tu de mersiful providens ov de Gret Krjeter, hu ordenz "dat hwen de *pletingz* ov infansi and geildhud hav efekted der pörposez, rder afekjonz and rder deleits jud tek der plöz; and dis wid saksisiv vareieti, until de *geild*, tru der krjetiv pouer, iz feinali med a *man*."

De öfor objéks tu de doktrin ov meni peiss personz dat "wörldli deleits" ar nesesarili opözd tu ewanjelikal reljion, and holdz "dat ol wörldli deleits tek der kwoliti and karakter from de *end* toardz hwig de ar direkted; and dat, konsekwentli, der iz neider denjer nor defeilment in de enjoiment ov dem, hweder de prosjd from wörldli digniti, wörldli opiulens, or wörldli fem, provideed de ar med tu bou down beför de Ölmeiti, rnder de hsmbel, gretful aknolejment dat de ar Hiz; and dat de ar önli sör far deleitful tu ourselvz az de ar instrumental in promotig Hiz glöri and de gud ov söseieti."

De buk, however, mäst bj red tu bj properli aprjfieted, and kanot bj red widout profit bei eni kandid meind in serg ov truþ.

Hj reits from Leamington, 9<sup>th</sup> Februari, 1824,

*Tu C. A. Tulk, esq., M.P.*

"Yur keind and welkȳm fevor ov de 31<sup>st</sup> ȳlt, dezervd an erlier replei, and wud hav resjvd its dezerts, had not biznes and engesjments krouded ȳpon mj in sȳȳ a maner az tu liv mei handz nȳ liberti tu tek ȳp mei pen. Yet, nou dat de ar frj from jakelz, hou sal ei sȳfisentli ȳank yu, eider for yur kritisizmz, or for yur yulojiz, ov mei let pȳblikejon? Beljv mj dat ei am yur deter for bȳȳ, bekȳz from de *former* ei sal lern tu korȳkt mei erorz, and not ȳnli sȳ, bȳt tu ȳj and fj l de trȳȳ ov de ȳld remark *Humanum est errare*; hweil from de *later* ei sal bj tȳt de ne-sesiti ov renounsij ȳl de sȳjestionz ov vaniti, bei askreibig everi keind and degrij ov ekselens tu de Divein Giver ov 'everi gud and perfekt gift.'

"Hou sal ei agen sȳfisentli ȳank yu for yur komiunikejon ov Mr Coleridge's remarks on de Doktrin ov Korespondens: and hwȳt ȳsjment sal ei form ov de merits or demerits ov deȳ remarks? Sertenli it wud bj dezeirabel, az Mr Coleridge ȳjmz tu intimet, dat de seiens woz rediȳst intu a mȳr definit, korȳkt, and wel-grounded form, bei tresij it ȳp tu its ferst prinsipelz, and deȳ foundinj it on de harmoni orijinali establist at krjefjon betwijn ȳijz spiritual and ȳijz natiural. Stil, ei am ov opinion dat, houeever sȳȳ a plan meit bj servisabel tu de *seientifik* rjderz, it wud bj ov litel help tu de *simpel*, sins deȳ later me bj sȳfisentli konvinst ov de trȳȳ ov de Doktrin ov Korespondens from our belsȳved ȳȳor'z testimoni respektij its konstant aplikejon in de pejez ov de Eternal Wȳrd. Ei sud bj afred ȳlsȳ lest *kanonz*, *klasez*, *ordinets*, *kȳ-ordinets*, *sȳb-ordinets*, etc., etc., wud, in de meindz ov de later, ȳnli tend tu begȳt konfuȳzon and perpleksiti, and deȳ darken de breit and konsolatori viuz hwiȳ de never fel tu dereiv from a peruzal ov de ilȳminetij kȳments ov de Mesenjer ov de New Jerusalem veritiz ov de Rekordz ov Divein Revelesjon. Wj me hȳp, houeever, dat for de benefit ov seientifikali rjderz, de Doktrin in kwestion wil, ȳuner or leter, bj seientifikali diskȳst and arenjd, sȳ az tu liv nȳ dout ov its trȳȳ and validiti in de meindz ov ȳl hu ar in a dispozijon tu profit bei it."

Sun afterwardz, hj reits :—

"Ei begin nou tu bj beter satisfeid wiȳ yur frend Mr Coleridge's viuz on de Doktrin ov Korespondens dan hwen yu ferst menfȳnd dem. Stil, ei hav mei douts hou far it wil bj posibel

tu konvins *mirl*i seientifik men ov ðe truþ and solid groundz ov ðát seiens, and yet, ei mæt konfes, ei þud bi glad tu aþ ðe eksperiment mæd, and espeþiali bei a person sœ kwolifeid tu mek it sœksesfuli az Mr C. Hwen yu aþ ðát jentelman, ei kud wiþ yu tu tel him, wið mei best regardz, ðat ei þal bi glad tu hiþ ov hiþ haviþ komenst ðe wœrk, and ðat mei mœst devout prærz wil bi oferð æþ for its prosperœs isiu."

In konsekwens ov Mr Clowes's infermitiz, ðe Hawkstone Mjtiþ woz ðis yþ held at Warwick. He sun afterwardz rœt tu Mr Meredith ðat ðe Mjtiþ lost nœn ov its "deleitful sþiþ ov lœv and çariti," bœt ðat "þru ðe prezens and blesinþ ov ðát Sevier God, huþ Sekond Advent wiþ wer met tu selebret and proklem, ðe yuþual sþiþ ov piþ and harmoni woz prevalent, bringiþ along wið it a ful konvikþon ov ðe desœnt ov ðát Hœli Siti, hwiþ iz distingwiþt bei ðe hei and onorabel teitel ov 'ðe Breid, ðe Lam'z weif,' and hwiþ iz tu bi ðe 'Tabernakel ov God wið men,' in hwiþ 'Hi wil dwel wið ðem, and ðe þal bi Hiþ pipel, and God Himself þal bi wið ðem, ðer God.' "

Ðe jentelman adrest in ðis leter haviþ letli bekœm a wiðœer, hiþ enleitend and simpateiziþ frend ðœs aluþdz tu hiþ riþent los,— "Njð ei remeind yu ðat ðe ðiþ objekt ov yuþ regret iz stil az nþiþ yu az ever, and ðat her afekþonz hav œndergon nœ çenþ, inasmuþ az hwot iz kœld ðœt haz nœ pouer œver meind, eider tu remuþv it tu a distans, or tu abet ðe fœrs ov ðát lœv hwiþ konstitiuts its leif? Yu me ðerfor konsœl yuþself wið ðe þuþ perœwegon ðat yuþ weif iz *stil liviþ*, and liviþ tu in ðe *sem hous* wið yu, and ðat siþ iz konsœlþiþ and provideiþ for yuþ kœmforts wið ðe sem and iþven inkriþt tendernes."

In September hiþ refœrz tu a riþent ilnes, from hwiþ hiþ had nou rekœverd, sœ az tu bi ebel "tu iþ, driþk, sliþ, and dreiv out az yuþual, and hwot iz stil mœr tu mei advanteþ, ðat ei am ebel tu aplei tu mei buks, and yuþ mei pen, wið ðe sem iþ and kœmfort tu meiself az befor mei let aták." For ðiþ blesinþ hiþ ekspreþez hiþ gratitiud tu God, and olsœ tu ðe keind frendz huþ weted on him in hiþ siknes. Ðen hiþ spiþs ov ðe plezant sœseieti hiþ haz at Leamington, inkludiþ "ðát ov ðe Arþbisop ov Dublin,(') hiþ ledi and niuuerœs famili, beseidz ðœr œn-in-lœ; ðe konsekwens iz, ðat mei tþ-tebel in ðe iþvniþ iz jenerali krouded, and ðis bei a mœst agriþabel and interestiþ parti."

Nekst mænt hj spiķs ov kontiniud literari okiupeson, and aludz tu de affikjon ov a dij frend huz weif had letli bjn remuvt tu a beter wærlđ. "Wj hav had a leter from de dij mórner, and næfjg kud bj mór konsolatori đan its kontents. For lō ! de gret ekspektet sorō iz tærnd intu a gret snekspektet joi, and de man ov mórniņ iz međ sensibel ov Divein konsolejon, hwig not onli sþports bæt invigorets ; not onli *like ep ol de dæst ov trşbel*, bæt imparts an ænnōn and inkonsjvabel blis.

Tu de "mórner" himself hj đæs rot, "Hou woz it posibel not tu rejois at beholdiņ *wæn* frend deliverd from de bondej ov de fleş, and ekzoltet tu anjelik glōri, hweil *ansđer* woz treisþmiņ, in de midst ov đát bondej, over ol its fjrz, alármz, and infermitiz ? "

*Th C. A. Tulk, esq., M.P.*

"Leamington, 12 Nov., 1824.

"Mei veri dij Ser,—Haviņ letli peruđz wiđ atensjon de Swiđj Maniuskripts hwig yu had de gudnes tu send mj, ei nou tek de erliest oportuniiti ov retærniņ đem wiđ mei sentiments on đez kontents.

"Đe reiter apirz tu bj a devout admeirer ov de fjolojikal reitiņz ov our ilæstriřs Skreib, and an įkwali bōld and ebel aserter ov đer Divein đforiti. Yet ei hav a dout hweder đe mefod hj haz adopted ov introdusiņ hiz rjderz tu a nolej ov de spiritual sens ov de Wærd iz kweit sřfisent for de pşrpos. Tu mj it sįmz đat sřm færder konfermesjon and ilæstrejon iz wontiņ, espefiali if de rjder bj a *novis* respektiņ đát sens. E. S. tu woz manifestli ov đis opinion, and đerfor đot it nesesari, not onli tu giv de internal sens, bæt, bei referensez tu veriřs parts ov de Hōli Wærd, and also bei solid rjzoniņz, tu konferm its truđ and validiti. . . .

"Hwen yu reit tu de profesor at Upsala, ei beg yu tu prezént him wiđ mei keindest regardz, and devout prerz for de sřkses ov hiz intended pşbliķeson. . . ."

Tu hiz øld widōd frend, hj reits :—

"Yu tel mj đat de Prinses ——— woz dezeirřs tu nō hweder ei had ever red Mr Penn's wærk, de "Deial ov Hiuman Leif." Mē ei đen beg de fævor ov yu, hwen yu reit tu H.R.H., tu inform her, wiđ mei hřmbel respekts, đat ei hav red de wærk, and đat ei mæę aprqv ov it, bekōz ei fįķk it kalkiuleted for jeneral yus ? And nou ei am spiķiņ ov yur emiabel and roial frend, wil yu alou mj tu ask, hweder yu fįķk fj wud bj plįzd, or řđerweiz, tu

bi presented wið a kopi ov ðe niu volium ov Sermonz, hwiç ei am about tu pæblif hi, in kompleians wið ðe rekwest ov mei kongregesjon ? sins, if yu ar ov opinion dat si wud bi plizd, ei wud ðen forward a kopi for ðat pærpos, wið wen for yurself, az sun az ðe volium iz printed."

About ðis teim Mr Harrison með Mr Clowes's personal akwentans. Ringin hi wud bi interested in ðe leif ov Cookworthy, az ðe frend ov Hartley, and hiz kompanion in a vizit tu Swedenborg, Mr Harrison sent ðe MS. memwor, hwiç haz bin sins pæblift, and olso Opie's portret ov Cookworthy. Mr Clowes, in aknolesjin ðe resjt, sez, "Bi found meiself introduist, az it wer, tu a niu frend and bræder, wið hum ei formd an immjdiæt and intimet koneksjon, and in huz verid ekselensiz ei gretli rejoist, az in so meni livin pruvs ov ðe hei perfeksjon tu hwiç ðe human karakter me be ekzoltet, hwenever it iz weiz enef tu *open ðe dor and let in ðe King ov Glori*. . . .

"He portret in its we tended tu konferm ðe eidjaz ekseited bei ðe Memwor; for surli never wer profound fæt, piur benevolens, and infantile simplisiti markt mör distingktli on eni vizej." Hi ðen asks if hi me bi aloud tu tek az korekt a kopi az hiz pensil and skil in yuzin it wil sæplei. ðis iz ðe onli intimesjon ei hav met wið, ðat droin, az wel az miuzik, woz amon Mr Clowes's meni akomplishments.

In hiz nekt leter hi sez, "In peruzin ðe reiting ov E. S. boð tjolojik and filosofikal, ei hav letli bin mæç stræk wið ðe grand eidja ov ðe *Marej ov ðe Gud and ðe Try*, presented in ðem, and deskreibd az orijinetin in ðe Djeti Himself, hi iz ðe Siuprim Gud and ðe Siuprim Truf in endiveided yunion."

In ðe sprig ov 1825, ðe venerabel skreib had anðer sevir atæk on ðe lænz, and havin lost mæç blæd, hwiç, hi sez, "renderd adifonal bliðin nesesari," hi woz rediust tu sæç a stat ov ekzostion, dat it simz olmost mirakiulæs hi kud, at ðe ej ov etit-tu, hav særveivd ðe trjtmnt ov hiz medikal atendants. Hiz wærk, houeever, woz not yet dæn; ðe volium ov Sermonz woz spjðili foled bei a niu wærk, ðe "Trjtis on ðe Human Søl;" in hwiç hi sæz ðe söl ov man tu bi nør mjr seples esens, bæt a sæbstansjal human form, dereivin leif kontinjuali from God.

In Jun hi reits:—"H.R.H. dæz mi gret onor bei her akseptans ov ðe volium ov Sermonz, and ov ðe 'Trjtis on ðe Human Söl,' and ei am çarmd wið ðe maner in hwiç si apleiz ðem for ðe benefit ov sæderz. For hwot kan bi mör deleitful ðan tu sæ

Roialti kondesend and stup tu reljv de infermitiz and tu remjv de ignorans ov đoz in an infrior stefon, hū hav not bjn born tu de sem advantejez ov ediukefon and ekzámpeľ? Let s̄s hōp đen, and pre, đat de breit patern m̄s hav meni foloerz, and đat đs̄s de relijon ov de Gospel m̄s, in de ferst ples, tek pozejon ov de *θron*, and m̄s đens desend, frjv everi gradejon, tu de kotej, s̄ntil at lenj bōt 'hei and l̄s rejois tugeđer,' bei vertiu ov a blesed elevejon tu and konj̄s̄nkjon wiđ de Heiest."

Tu Mr Harrison hj sez, "Ei am ġarnd wiđ yjv hapi il̄s-  
trejon ov de Orijin ov f̄vil, bei de leit hwiġ modern filosofi has  
fr̄on on de netiur ov *kālorik*. It kold tu mei rekolekjon a p̄em  
riten bei a favorit ađor ov mein, ov de nem ov Byrom, in hwiġ  
it iz s̄sp̄ozd đat a *hīter*, red-hot in a f̄rnes, iz s̄jzd wiđ de spirit  
ov preid, and tempted tu kōľ de hjt *hiz ōn*, and prezentli tu kwit  
de f̄rnes, in order tu prjv de truđ ov hiz *ōn* konsjt. B̄t n̄  
s̄uner iz de eksperiment med đan *kōľ* and *hardnes* hwiġ befor  
wer s̄nn̄n, and olwez intended tu bj s̄, begin tu manifest đem-  
selvz, and đs̄s tu demonstret đat đoz j̄vil prinsipelz, hweder  
beloŋj tu spirit or mater, ar de efekts ov *selfisnes*, or ov đat  
deluded temper hwiġ wuđ flater itself wiđ de f̄l̄j̄f eidja đat it  
poz̄est *in itself* de s̄ors ov its *ōn* veitaliti. Yjv đots on Saniti  
and Insaniti hav bjn loŋ familiareizd tu mei meind, s̄ az tu  
prodiūs an enteir konvikjon đat n̄w̄en kan bj kōľ *trjli s̄en*  
b̄t de servant and ġeild ov de M̄st Hei, or hj hū fr̄z God and  
kips Hiz komandments, and đat ol s̄derz ar properli insen, hou-  
ever đer insaniti m̄s bj konsjld s̄nder de klōk ov hwot iz kōľ  
w̄rldli prudens and sagasiti."

It woz a remarkabel obzervejon ov a wel-n̄n medikal atendant  
at St Luke's, đat "ōnli W̄en kan bj trjli kōľ s̄en, and đat iz  
God." Mr Clowes, in konversejon, steted hiz viuz on de s̄b-  
jekt, tu de efekt, đat "ol raŋonaliti iz from de Lord, and at đis  
de de w̄nder iz đat eni ar prez̄rvd s̄en. S̄m ar eksternali s̄en,  
b̄t internali insen; s̄derz ar eksternali insen, b̄t internali s̄en.  
Insaniti leiz in de derenjment ov đoz feiner and m̄r s̄tel parts  
ov de bodi hwiġ ar s̄npersjvd bei de seit. Disorderli spirits mek  
đer lojment đer. Ēe meind m̄st hav s̄m emploiment: if  
t̄otali reteird and abstrakted it wil bek̄m insen.

Ēe Warwick Mj̄tj̄ đis yjv had Mr Tulk az prezident. Ēe  
s̄bjekt disk̄st woz *Repentans*; on hwiġ regret woz eksprest đat  
a diuti s̄ plenli esenjial tu de remiŋon ov sinz, s̄ud bj prak-  
tikali neglekted, and set aseid bei a fols doktrin đat it iz en̄f

tu dépend for salveson on de mjr *merits ov Christ*, and *de mersi ov God*, widout ever ekspløring de rjt ov jvil in ourselvz, stil les atempting tu eradiket it.

A retrn ov hiz ilnes in de kōrs ov de sšmer depreivd him ov de yus ov bōt pen and tšg for several wjks. In de ošm, however, wj feind, bei a leter tu a frend, dat a niu wšrk on de "Hiuman Bodi," a kompanion tu dat on de "Hiuman Sōl," woz in hand. Olso, bei rekwest, a revizon ov a manuskript ov Famili Prerz, left bei de Rev. William Hill, ov Boston, U.S., hwiç woz afterwardz pšblift.

At de beginig ov 1826, Mr Clowes reits : "Hweil ei wud admoniſ everi yšg man tu bj kōſſs hou hj sšferz hiuman repiuteſon and hiuman lerniſ tu tek de *spermōst* ples in hiz lšv and afekſonz, ei juð bj afred ov hiz aseiniſ ðem nō ples, sins, if kept in diu sšbordineſon, de hav ðer yus ; and ðerfor de tru wiðdom apiſrz tu bj ðis, not tu *aneihilet* eider repiuteſon or lerniſ, bōt ršder tu *prezerv ðem aleiv*, bei sšbmitiſ ðem tu de *Divein Sōrs ov Leiſ*.

"Ei am glad tu hjr dat yu ar sō mšç plizd wið Mr Noble's wšrk on de 'Plenari Inspireſon ov de Sekred Skriptiurz,' bekōz it pruſvz tu mj dat de buk iz kalkiuleted for jeneral yus. Indjd, ei kanot help regardiſ it az a pšblikeſon ov pekiuliar importans at ðis pirið, hwen de ošoriti ov Divein Reveleſon iz sō bōldli and ſirlesli diſpiuted, and hwen sšm men ar bekšm sō wiked and ſotles, az not ōnli tu depreiv ðemselvz ov de *bred ov leiſ*, bōt tu lebor olso tu depreiv sšderz.

"Ei hav letli had de plezur ov a veri keind viziſ from our miutual frend Mr C. A. Tulk, hu did mj de fevor tu spend several ðez wið mj, and huç sōseieti, az yuſual, woz bōt konſolatori and edifeiſiſ."

In anšder leter hj spiks in prez ov Mr Noble's valiuable and heili interestiſ wšrk, seiſ, "Mr Noble, ei manten, iz enteitled tu de best ſanſks ov de hōl Kristian wšrld for hiz lōdabel endevorz tu sekiſr tu ðem ðer *riçest*, ei mē se ðer *ōnli* inheritans wšrt sekiuriſ, sins if wj luç our *Beibel*, wj luç our *ōl*." ðjz remarks ar az aprōpriet nou az ever. De wšrk referd tu iz eſpeſiali siutabel for lōn or prezenteſon tu personz snakwented wið de New Church Reitiſz ; de ošor releiſiſ on de Sekred Skriptiurz and enleitend rjzon for hiz ilšstreſonz and argiument, wiðout apiſiſg tu de ošoriti ov Swedenborg.

"Konserniſg a 'Dikſonari ov Korespondensez,' ei kan se

nəʒiŋ rekomentatori, bekəz ei am deseidedli ov opinion dat de best metod ov stədiŋ Korespondensez iz bei stədiŋ de reitiŋz ov our enleitend Ofor.”

Dis yir, de los ov an aniuiti ov £120 a-yir, fru de bankrəptsi ov de parti grantiŋ it, indiúst Mr Clowes tu kwit Leamington, and tek a çiper hous at Warwick. Hi reits tu a frend: “Dis yu si de visitiudz ov de ðiŋz ov dis wərlð, and hou litel its promisez and prospekts ar tu bi depended on; hwiç yet ei du not advért tu az eni jəst kəz ov regret, bət rəðer az a keind and salutiari kəson ov Divein mersi and ləviŋ-keindnes, kolliŋ əs tʌ le əp ‘trezurz in heven, hwer neider moʒ nor rəst dəʒ kərsəpt, and hwer ðiŋz du not brek fru nor stjɫ.’”

Befər hi left Leamington hi resjvd an asurans dat de aniuiti wud bi pəŋktiuali ped him az befər. De çenj, however, tu Warwick had biŋ deseided əpon, and hi regarded de prospekt wið plezur; pointiŋ out tu a frend hu regreted it, de advantejez hi jud gen. “In de ferst ples, ei sal bi in a far mər konvjniənt əs wel az çiper hous. In de nekst ples, ei sal bi in de we ov formiŋ əsəʒjesonz at wəns mər diurabel and mər interestiŋ ðan ar tu bi met wið at Leamington. In de ðerd ples ei sal bi njrer mei fiziʒan. In de fərt ples, mei leibrari əpenz intu a spejəs and deleitful garden, bounded bei Lord Warwick’s park-wol, hwer ei sal bi əbel tu brið at ol teimz a məst refrefiŋ atmosfɪr. In de last ples (bət hwiç ot tu bi dē ferst), sins de Olmeiti and Hiz kiŋdom ar everihwer prezent, ei sal hav de konsoleʒon ov ðiŋkiŋ dat everi rjal and səbstənsiəl blesin wil bi az njr mi at Warwick az at Leamington, and ðə ei mə not perhəps miʒt at de former ples wið az meni wel-drest pipel ov fortiun and faʒon, yet if ei feind ðer an əsəʒjeson wið de çildren ov God, ei am perswəded yu wil agri wið mi dat ei am nə luzer bei mei çenj ov sitiueʒon.”

De prevalens ov sin and mizeri in de wərlð iz a frjkwənt səb-jekt bət ov distres tu peisə meindz, and ov dout tu ðəz dispozd tu kwestion de Lord’s Providens in hiuman əferz. A korespondent haviŋ sɛjsted dat de Lord, az a perfekt Biŋ, kanot bi distərbð bei men’s misdiðz and ðer konsekwensez, and dat dis mə posibli bi siŋ tu Hiz not biŋ self-wild, Mr Clowes ðəs replaid (Jun 20, 1826):—

“De interestiŋ konsidereʒonz on de prezent distres, wið hwiç yu konklud yur leter, ar tu mei meind heili satisfaktori. Perhəps, tu, ei woz de mər əfekted bei ðer perɟəzəl, in konsekwəns

ov its rekolin a serkæmstans in mei æn leif, hwiç ei had njrli forgotten, and hwiç yet tøndz gretli tu konferm de propreieti ov yur æn riersonig in de prezent instans. Æe serkæmstans woz dis : —Betwix fiftu and siksti yirs ago, hwen ei woz absorbd in de reitingz ov William Law and æder mistiks, prjiviss tu ridig de works ov our epleitend Emanuel Swedenborg, mei meind woz overhwelmd wið distres at nõtig ðe jeneral fõtlesnes and wikednes ov ðe wörld around mj. After leborig ænder dis aflikson for a konsiderabel teim, ei woz at lenç deliverd from it in a we hwiç æpird tu mj at ðe teim kweit mirakiuls, bæt hwiç sertenli woz most mersiful. For az ei woz sitig wæn mornig miuzig on ðe kœz ov mei diskweietuud, it sjmd az if a vois sed wiðin mj, 'Yü ar in a gret eror : yu luk at ðe wörld in yur æn spirit, not in ðe Divein Spirit, and ðerfor yu ar træbeld ; bæt begin nou tu viu ðe wikednes ov ðe wörld az God viuz it, and yur træbel wil sjs : for God iz not træbeld bei ðe sinz ov men, bekœz Hj regardz sin az a ground for ðe fuler manifestæson ov His Divein Mersj.' Ei liv yu tu ges at ðe efekt ov dis diktet, and fal ænli obzerv ðat from ðæt teim ei hav bin kontent wið endevoring tu viu everi kalamiti az God viuz it, and hav ðæs bin reskiud from ðe panz ov mei æn selfj viuz."

*Tu C. A. Tulk, esq.*

"Warwick, 9t Oktober, 1826.

"Mei veri ðir Ser,—Ei hav tu ðank yu for yur nœt ov intro-  
dækson deliverd tu mj on Freide bei Lieut.-Col. Pitman, hu  
woz keind ænçf tu fevor mj with hiz sœseieti for ðrj sœksesiv  
mornigz, in everi wæn ov hwiç hiz karakter ænveld itself mœr  
and mœr, infüzig an admireson and deleit hwiç med mj regret  
ðe fortues ov hiz stæ in dis neborhud. . . .

"Æer iz sœ mœç ov *oilines* in hiz sçfr ðat ei kud not help wifig  
tu hav detænd him (had it bin ðe wil ov Providens) in dis nebor-  
hud, if it had bin ænli for ðe oportiuiniti ov softening wið it ðe  
asperitiz ekæited bei ðe sçfrz ov sœ meni æder personz wið hum  
yu mæst okezonali kæm in kontakt. Oh ! hwen wil ðe hapi  
teim areiv hwen ðe *oil*, ðe *peper*, and ðe *vinegar* wil bj mingeld  
tugeder in sœç diu propœrsonz az tu kœz nœ *iritefon*, bæt ræder  
tu prodiús ðe hevenli sensefon ov ændistærbd pjs and trankwiliti ?

"Ekækiüz mœr at prezent, az ðe ðeaf ov mei let kiuret haz in-  
voldv mj in a haræsig korespondens wið ten kandidets for ðe  
vækant kiuræsi."

Ov ðiz ten kandidets ðe jentelman çœzen woz ðe Rev.

William Huntington, hu afterwardz saksjded tu de livin, and retend it til hiz deß in 1874. Hiz weif woz releted tu Mr Clowes's frend Mrs Uppleby, fru hum hj herd ov de vekansi. Hiz doter haz keindli sopleid mj wið a kopi ov wsn ov Mr Clowes's leterz tu her fader. Hj woz dipli imprest wið "de pißful sereniti, and atmosfir ov holines hwiç sijnd tu perved de leif ov Mr Clowes, and hj kud skersli help de involontari wiß dat hj wer himself jkwali njr de klöz ov hiz erðli probeßon, proweided hiz teim had bin jkwali wel spent."

Erli in de foloing yir de ejed frem woz agen led on de bed ov langwifij, bæt tu de sörpreiz ov de fizifanz, agen rekswerd, and rezümd de pen so log and dilijentli yuzd for de spread ov truþ and luv and hapines.

On de 3rd Epril hj röt tu Mr Harrison in replei tu a leter anounsij de deß ov hiz fader:—<sup>(1)</sup>

"Notwidstandij de remenz ov infermiti, hwiç ei stíl fl hwen-ever ei tek a pen in hand, ei kanot rezist de stroij impßls ei fl tu kondöl wið yu, (or sal ei not rader se, tu *kongratialet* yu?) on de remuval ov yur onord fader from dis löer world ov tröbel and ʒnsertenti tu dát heier wsn ov endiuring blis and piß, intu hwiç yu hav everi rizon tu beliv hj iz ölredi admitted. Yur memwor ov de later ourz ov de temporal leif ov dis venerabel perent pruvd heili interestij bæt tu our frend Mrs Uppleby and meiself, and wj wer pekiuliarli afekted wið hwot yu se respektij him, dat de sßbmifon ov hiz meind apißd tu kip pes wið de de-preßon ov hiz bodi, so dat de infermiti ov de later sijnd tu inkrijs de vigor ov de former. Bæt yur anekdöt ov de *renbo* çarmd ʒs, and dát tu sßç a degri, az tu frö everifij els intu a jed, and bei de briliansi ov its kßlorz tu konsil jven de dark kloud from hwiç de isiud. For wj had nö dout ov de ful and blessed mjinij ov dis heili inströktiv and reprezentativ figiur, and derfor it woz tu ʒs a möst satisfaktori pruß dat de hed on hwiç it desended, woz ölredi in komiunion wið anjelik asoßjets, and jßst redi tu bj introdußt tu a personal and eternal komiunikeßon wið dem."

Hj ðen asks liv, az hj had dsn respektij de memwor ov Cook-worthy, tu send de akount tu de *Intellectual Repository*; wiðout menßonij nemz, az Mr Harrison ölwez frank from sßç pßblisiti. Hj ölsö spißs ov Mrs Uppleby's doter havij letli bekßm a wiðer,

1. George Harrison, de elder, woz wsn ov de ferst komiti formd in London for de Abolifon ov de Slav Tred, and woz an onord frend ov Clarkson and de ʒder beter wsn frendz ov de Nigrö res. De abolifon ov *Slavery*, yuniversal *Tolerance*, and popiular *Ediukeßon*, wer de frj objekts tu hwiç hj devoted de later part ov his leif.

bei ðe ðef ov her h̄sband ðe Rev. William Salmon, h̄u woz w̄n ov ðe rjderz ov Swedenborg, and a valiud member ov ðe Hawkestone and Warwick M̄tjnz.

Ðe M̄tjñ dis yjr woz larjer ðan ever bef̄or, konsistjñ ov tertinein personz, ov h̄um twenti wer from London. Mr Tulk agen prezeided, and am̄jñ ðe k̄mpani wer Mr Mossop, ðe Rektor ov Market Deeping, and Mr Richard Malins, w̄n ov Mr Harrison's lo-piupilz and afterwardz Veis-Canseler. Ðe s̄bjekt ov ðe disk̄sjon woz Frj-wil. Mr Clowes reits ov ðe jeneral harmoni, gudwil, p̄js and gratifik̄sjon, h̄wiç fild ðe meindz ov ̄l present, konvinsjñ ðem ðat ðer iz a spiritual joi infinitli eksjidiñ ̄l ðe deleits ov sens, and pr̄viñ tu a demonstrefjon ðat ̄l tr̄u hapines iz ov selestial orijin, b̄jñ s̄m p̄rson ov ðát "bred h̄wiç k̄mef̄ down from Heven tu giv leif æntu ðe w̄rld."

Tu Mr Harrison h̄j agen reits: "Ȳr remarks on p̄blik w̄rsip ar in ekzakt akord wið mei ̄n sentiments, h̄wiç hav led m̄j, ever sins ei bek̄m a resjver ov ðe hevenli doktrinz ov ðe New Jerusalem, tu adveiz everi similar resjver tu kontiniu in ðe *eksternal* formz ov w̄rsip in h̄wiç h̄j haz b̄jn ediuks̄ted, ç̄n̄jñ n̄stjñ b̄st ðer *internal* form bei aknolejñ J̄esus Chr̄ist in Hiz DIVEIN HUMANITI az ðe S̄l Objekt ov ̄l w̄rsip, and bei liviñ a leif akordiñ tu Hiz komandments az ðe esen̄sial w̄rsip wið h̄wiç H̄j iz best pljzd. About forti or fifti yjrz aḡ ei had m̄sç komiunikejon wið ðe let Mr Hartley on dis interestiñ point, and ðe rez̄lt woz a ful konvik̄sjon in b̄st our meindz ðat ðe memberz ov ðe Lord's New Church ̄t tu ber wið ðe rel̄sktansez ov preivet j̄s̄ment in ðer ȳs ov ðe eksternal formz ov w̄rsip tu h̄wiç ðe had b̄jn ak̄stomd, r̄s̄der ðan dist̄rb ðe ̄l̄rç bei ðe s̄sden introd̄sk̄sjon ov niu formz; and ð̄s tu endevor tu implant a niu leif and spirit int̄u ð̄oz formz, r̄s̄der ðan eks̄p̄oz ðemselvz tu ðe repr̄sç ov a sekt̄erian temper bei kontendiñ zel̄sli and obstinetli about formz."

Mr Huntington, ðe niu kiuret in ç̄arj ov St John's, had sp̄idili set about provideiñ larjer Parj̄ Skulz for ðe ink̄rjst w̄rkiñ pop̄ulejon. Haviñ apleid tu ðe Bisop (Dr Blomfield), h̄j resjvd ðe fol̄oñ replei from Chester, 22nd Œḡst, 1827:—

"Dj̄r Ser,—Ei beg tu ð̄rk ȳu for ȳr komiunikejon respektiñ a niu S̄nde Skul for St John's, h̄wiç iz ov a veri satisfaktori keind and pr̄v̄yz ðat ȳu hav s̄ksj̄ded in obt̄eniñ a proper influens over ȳr flok. Ei konkl̄ud ðat ȳu hav kons̄l̄ted ȳr Rektor about ðe formejon ov ȳr Skul, and az h̄j iz a veri benevolent man, ei jud̄ ðj̄k ðat h̄j wud redili kontribiut tu it."

On de sem de hj herd from hiz Rektor, under det 22nd Ogst, 1827, aknolesjij hiz leter wið adres and list ov svsbkreiberz, and komendiñ de liberaliti jon, esepesiali bei Mrs Byrom, wið hum "Providens haz bin plijð tu yuneit a liberal hart wið a plentiful pørs. It wud bj a hei gratifikesjon tu mj tu imitet sò lodabel an ekzempel, bõt ei am sori tu se mei pørs haz bin letli mæç drend bei de pørçes ov fœrnitiur for mei niu hous. Bõt ei kanot wiðstænd de impøls ei fjil tu ekzert mei best, dør it bj bõt a pur abiliti tu folø de patern, esepesiali in a kørz ov sò hei a konsern, and dørfor ei sal estjm it a fevor if yu wil insert mei nem az a svsbkreiber for terti poundz."

In September, 1827, hj reits:—"Hwen yu inform mj dat yur ekselent Prinses iz never teird ov rjdiñ mei Sermonz, hou wud mei fulif hed bj tærnd bei sò hei and flateriñ a kompliment, snles prezervd in its proper pozisjon bei de hæmbel and gretful aknolejment dat 'it iz God hu wørket in æs, bõt tu wil and tu du ov Hiz gud pleçur.' Yet, if de gløri bj God'z, it iz furli alouabel dat mein sud bj de joi; and dørfor ei mek nør skrupel ov fjdiñ on de deleitful eidja, dat de veriss Truðz hwiç de Gret Tjger haz enseld mj tu prjç hav found dør we tu an eleveted meind, sò admirabli kalkiuleted tu giv dem frutfulness, and tu ekstend dat frutfulness in everi posibel direkjon."

Spjkiñ ov a ledi hu had letli køm tu pe him a vizit, hj sæz, "Her kømpani iz a gret kømfort tu mj, bekør fj iz wæn ov dat hapi klas ov bjiñz hu deleit in komiuniketiñ hapines, and hu for dat pørpos ar gifted wið de ekstraordinari fakølti ov konektiñ sjiressnes wið çirfulness, an atenfon tu fjñz ov eternal moment wið de konsernz ov teim. Akordingli fj feindz nør difikølti in asendiñ from erf tu heven, and den desendiñ agen from heven tu erf, az okezon and serkømstansez me rekweir, in her konversejon; and yet, hweder fj sørz abøv de kloudz, or sets her fit on de wørld belø, her meind iz ølwez in its proper ples, bekør it iz ølwez intent on promøtiñ de end ov de Divein prær, 'Hei kindom køm, ðei wil bj dæn on erf az it iz dæn in Heven.'"

De leter tu de kiuret in çarj, befør referd tu, iz az foløz:—

*Tu de Rev. William Huntington.*

"Warwick, 24th November, 1827.

"Mei dji Ser,—Mæç az ei am ølwez gratifeid bei de resjt ov a leter from yu, ei sud bj veri sori tu fjñk dat mei satisfakjon woz pørçest at de ekspens ov de diutiz hwiç yu ø tu yur kør-

gregeſon ; and derfor ei mæt entrjt de fævor, dat in futiur yu wil olwez regard yur korespondens wid mj az an objekt ov ſekondari konſidereſon komperd wid de ſupprior klams ov dəs over hum yu ar apointed az a geid tu Heven. For hou treifiſſig and inſignifikant du ol ƿder engejmements apir, hwen kontrasted wid de ſekred obligeſonz impoſd on a miniſter ov de Gopel, tu huz ker iz komited de eternal intereſt ov ſolz, and hu iz derfor akountabel befor God, for a ƿarj hwiġ involvz in it de everlaſtiſſig hapines or mizeri ov ſouzandz ov intelijent bijnz ! Ei du not, however, mjn tu ſe dat sƿ a miniſter ot tu bj olwez on hiz niz in ƿplikeſon for hiz flok, or olwez in hiz ſtədi provideiſſig for dər ſpiritual nriſſiment ; bekoz dər ar ſeveral ƿbordinet konſerns hwiġ, at teimz, demand hiz atenſon. Ei ƿnli mjn tu ſe dat hiz regard for hiz flok ot tu bj hiz *giſ* konſern, sƿ az tu bj ekzolted tu prjeminens abəv ol ƿderz, and dəs tu bj az a keind ov polar ſtar for hiz direkſon hou tu kondſkt himſelf in regard tu ol ƿderz. For it iz jenerali aloud bei filoſoferz, and it ot tu bj aloud bei tjoloġjians, dat de *ſfir* ov everi man'z diuti iz a kompljt *ſfir*, and dat dis *ſfir* inkludz in it a vareieti ov diutiz, səm ov hwiġ mē bj konſiderd az mər ſentral, and səm mər ſerkəmferenſial ; hweil ƿderz hold, az it wer, a midel ples, bəf ov impoſtans and ov ſanġtiti. It apirz tu mj, derfor, dat everi man, and eſpeſiali everi klerjiman, iz bound tu viu hiz diutiz akordinġ tu dər *kongreget* form, and tu pē an atenſon tu jē akordinġli : nor haz hj eniſiġ tu ſir on dis okezon, provideid hj bj olwez kerful not tu konfound de *ſentral* wid de *ſerkəmferenſial*, or de midel wid eider. Let de klerjiman dēn bj on hiz gard tu ekzolt de ləv ov hiz flok, and ov hiz leborz for dər ſalveſon, tu de *heieſt* ples, in hiz meind and leiſ, and tu kjp hiz ƿder ləvz and leborz in dər proper ples ov ƿbordineſon, and ei wil dēn ventiur tu ſe dat in dis altiind de *Sən ov Reitiſſnes* wil bj ſjn, ſediġ forſ a breit and konſolatori leit for geidans in ol de ləer degriġ, bəf ov ſpiritual, raſonal, and jven natiural obligeſonz.

“ Bst ei forget dat ei am not reitiġ a *lektiur*, bəf a leter, and dat ei ot derfor tu hav teld yu befor dis, hou mēġ ei woz gratiſeid bei de kontents ov yur laſt komiunikeſon, partiġularli in regard tu de progres ov yur Sənde Skul, hwiġ ei trəst wil nou sūn bj kompljtēd, tu de gləri ov Him hu haz bjn pljzēd tu ekſeit in de meindz ov sƿ meni ov de kongregeſon de benevolent dezer tu promot de welſer ov dər ſelə-krijiurz. Ei herd səm teim aġo ov yur lodabel endevorz tu de sēm pərpəs, and eſpeſiali ov de *elokwens* hwiġ yu diſplēd on de okezon ov leiġ de ferſt ſtən,

hwen, az ei am told, yu wén ðe harts ov ol yur hizerz. Hapi sal ei bi tu feind ðat ðis lebor ov lsv iz kround with saks, bei bijn renderd instrumental in ekstending ðe boundariz ov ðe hevenli kinðom ov 'gløri tu God in ðe heiest, and on erð pjs, gudwil twardz men.'

"Wid a ful mezur ov gratitiud for ol yur zelss atenjon tu ðe sekred trst hwig ei hav repørd in yu, and devout prerz for ðe Divein blesig on yur leborz, ei remen, djr Ser, yur ever gretful and afekjonet  
J. CLOWES."

Ðe sem mænt, hj røt tu Mr Harrison, rejoising tu lern ðat hj and hiz sister, wid Mr Tulk and ðer yunited familiz, had formd ðemselvz "intu a soseieti tu mjt tugeðer everi mænt for ðe blesed pæpos ov konsentretin ðer several sfsr ov leif, and ðss ov droig doun from Heven a mør pouverful and iluminetig influens ðan kan bj prodiust bei eni *singel* sfsr, and hjr," hj kontin-iuz, "me ei bj permitted tu ask a gret fevor, ðat ei me bj aloud, on ig ov yur mænfli mjtinz, tu mek wæn ov yur parti, and ðss tu tek ðe advantej ov joinin mei afekjonz wid yurz, bekoz ei am perswaded ðat bei ssg yunion mei slsgif dezeit and fots wil akweir a greter pouver ov asént, and muv mør rapidli twardz ðe trøn ov Him hu liveð for ever and ever."

A report ov ig mjtig woz regularli sent tu Mr Clowes, hu tuk a gret interest in ðe prosjdingz, and okegonali asisted bei hiz koments, ov hwig ðe foløig iz a spesimen :—

"Ðe Doktrin ov Truð, wj lern, iz figiurd and reprezented bei a *bø*, az ðe doktrinalz ov *Tryø* ar figiurd and reprezented bei *arøz*; bst it me bj bost kiuriss and edifeiig tu inkweir intu ðe partikiularz ov ðiz figiurz and reprezentsjonz, and espejiali intu ðe netiur and ground ov ðat *førs* bei hwig ðe arø iz fot from ðe bø. Nou ðis førs, akordin tu a natural viu, iz akweird bei ðe førs emploid in bendin ðe bø, sins, if ðe bø bj not bent ðer kan bj nø pouver in ðe bø tu emít its arø. Ðe førs ðen bei hwig ðe arø iz emítet iz ðe rezslt ov ðe bø's elastisiti, or its natural tendensi tu reksver its former stet: befor it woz bent. Similar tu ðis apirz tu bj ðe orijin ov ðe førs ov ðe *spiritiual bø* in emitin its arø, wid ðis diferens, ðat ðe bendin ov ðis later bø iz ðe rezslt ov spiritiual treial and kæmbat; hweil ðe førs bei hwig it ðen emíts its arøz iz ðe efekt ov ðe *spiritiual elastisiti* ov ol doktrin ov Truð, in kōsekwens ov its endevor tu bj restørd from a stet ov treial and kæmbat tu its preior stet ov rest and pjs."

Ðe prosjdingz ov ðiz mjtinz bekem sø interestin and instræktiv,

dat Mr Clowes, wið hiz konstant dezeit tu komiuniket everi blesig tu hiz felse-kriþiurz, sþjd der pþblikefon. Æe mþtin, however, konsiderd dat at prezent ðe kud sñli agri tu tþ mœdz ov pþblikefon, ðe ferst ov hwiç woz bei livin sþ tu ðe hevenli truðz elisited from ðe Wœrd ov God, and sekondli, bei serkiulestin ðe reports in manuskript tu individualz wiþin tu rjd ðem.

Mr Clowes's apiþ woz az foloz :—" Wiþ peruzd ðe 'Doktrin ov Cariti' wið pekiuliar igernes, and ei trœst wið propørsonabel edifiþejon. . . Bst hþr, in ðe midst ov our joi at bþin fevord wið ðiz dokuments ov yuneited lœv and wizdom, a kweþtion arœz hwiç for a moment distœrbd our trankwiliti. Æe kweþtion woz, Hwei iz ðis sœrs ov our gratifiþejon *konfeind* tu ourselvz? Æer ar fouzandz, beseidz ourselvz, hþ wud peruz wið jkwal plez-ur ðe komiunikeþonz hwiç *wi* hav resjvd. (¹) It iz, tu, in agriþment wið ðe gret lœ ov *hevenli cariti* dat instrœkþon sud bi ekstended in everi direkþon, and dat for ðis pœrpos ðe diskœþon ov truþ sud bi imparted tu ðe *pþblik* az wel az tu *individualz*. Kanot ðen sœm mœd bi deveizd for ðe mœr ekstended disþerson ov ðe kounselz wið hwiç *wi* hav bþn fevord? Hou wud our *individual* joi bi inkriþt bei ðe konsidereþon dat it woz ðe joi ov *miriadz*, and dat our fist ov wizdom woz med *komon properti*, bei bþin presented tu *œl* widout eksepþon !"

On anœder okezon hþ rœt about ðe diskœþon on ðe sœþjekt ov *Fet*, obzervin dat "*Fet from ðe Lord*" woz omited, and dat œsþisient stres woz not led on "ðe kwoliti ov *Fet* bþin afekted bei ðe *mœltiplisiti ov ðe truðz* hwiç enter intu its kompozison, sins it apiþz evident dat *Fet* bekœmz mœr ful and perfekt in propørson tu ðæt mœltiplisiti; and dat hens areizez a mœst important diuti, beindin on everi Kristian, tu bi adin everi ðe tu hiz prez-ent stœr ov truðz bei ðe dilijent peruzal ov ðæt Hœli Volium in hwiç ðe ar presented for hiz yus. *Fet* iz a *Divein gift*, and ðœ it apiþz tu bi inhþrent in man, yet in rjalti it iz nœ fœrder *hiz* ðan az a kontinual resipient; and ðœrfor in everi ekserseiz ov ðe invaliduabel gres, hþ œt tu reflekt dat hweiþ hþ beljvz *in* God, hþ beljvz at ðe sem teim *from* God, and dat bei ðis *œsbel* belif hiz *Fet* akweirz at wœns its proper saþktiti and efekt. ðis mœ bi ilœstreted bei ðe kes ov *Prer*, hwiç iz wœn akt ov *Fet* amœþ meni dat meit bi menþond; for prer never akweirz its proper kwoliti œntil man prez bœt *tu* and *from* hiz Hevenli Fœder, beljvin dat hiz prer orijinets wið ðæt Hevenli Fœder, and dat it iz *hiz* sñli bei deriþejon from its Divein Sœrs."

1. Æe Reports ar œl karfuli presœrvd; bst hav never bþn printed.—T. C.

Neider distans nor old ej and its infermitiz ever kuld de Pastor's l3v for hiz old parifonerz. In Februari, 1828, hj dediketed tu dem an3der volium ov sermonz, kontenig, wi3 s3derz, 333 on de "Parabel ov de Ten Verjinz." In 33z sermonz de vari3s ser-k3mstanses ov de parabel, s33 az de *slumberin* and *slipin* ov de weiz verjinz az wel az de fulif w3nz, de netiur ov de *oil* rekweird tu kip de lamps b3rni3, and hwei 333 oil kud not bi had at de last m3ment for de m3r askin, wi3 de 33der remarkabel partikiularz ov de parabel, ar eksplend in de 333or's yuzual maner ov ekspounding de *wondrous 333z* ov de Divein W3rd, and t3rni3 3l tu praktikal instr3k3on.

In Marc, hj 333s reits tu a ledi on de de3 ov her d3ter:—"After r3idin de interestin and konsolatori narativ from y3r dij br33der, ov y3r dij d3ter's 33i transi3on from 33is transitori w3rld ov 33333 tu de eternal w3rld ov r3alitiz, ei 33l it absolutli imposibel tu adres y3 in eni 33der langwe3 333 3333 ov de most 333kwolifeid kongratiule3on. For hav y3 not n3n de k3mfort ov 33333in 333 333 hav a geild in heven, and 333 333 kapasitiz ov bleis3 and protek3in y3 ar inkrist in a degri ov hwi3 y3 kan form n3 konse33on? Iz not y3r maternal solisitiud on her akount nou 3333 at an end, sins 33i iz nou out ov de r33 ov tempt3on and denjer, bi33 seki3r in de protek3on and gardians3ip ov her Hevenli F33der? Y3 wil se, perh3ps, 333 y3 kanot enjoi de *seit* ov her, az y3 hav bi3 ak33stomd tu d3, and 333 y3 33l konsernd on 333 33333. B3t alou m3 tu ask, Hwot w33 33is seit komperd wi3 333 hwi3 in nou prez3nted tu y3 333 de breit 33i ov F33 and L3v? For hwot y3 so diuri3 her ab3d in de fles, w33 n333in b3t her *skin*; hw3ras nou y3 33i her *r33al self*, a piur form ov hevenli inosens wi3in and anjelik biuti wi3out, hwi3 had h3rtu33er e33ept y3r obz3rve3on. Y3 wil posibli se, tu, 333 y3 kanot nou h3r de sw3t t3nz ov her vois, and bi3 deleited, az y3 hav bi3 ak33stomd tu bi3, wi3 her sw3t *konverse3on*. B3t hav y3 n3 *spiritual* 333, az wel az natu3r3l w3nz; and kanot y3 stil, bei m3nz ov 3333 spiritual 333, hold konvers wi3 y3r departed geild? For d3 not her sw3t afek33ns stil *sp3k* tu y3? and d3 not y3 *h3r* dem sp3k, hwei3, in de livin langwe3 ov de piurest l3v, 33i ekzorts y3 tu forget her *er3li self*, and tu kip in remembrans her prez3nt *hevenli self*, reskiud from sin, from infermiti, and from s3ferin, and admited, wi3 de 3333and teimz ten 3333and, tu de piur eternal ab3dz ov 333 333 rest hwi3 remene3 for de pipel ov God?"

## CAPTER 17.

*Mr Harrison's Personal Rekolekshonz.*

About seven yjrz befor Mr Clowes's remuval tu a heier stet ov bijn, it woz mei inekspresibel hapines tu bj introduist tu him at Leamington, hwiðer hj had reperd for ðe rekšveri 'ov hiz helf. Hj woz so def ðat ðe konversejon kud onli bj kept šp on mei part bei ðe sd ov a slet: ðo in sšbsekwent vizits, hwen hj had bekšm familiar wið mei vois, hj herd wiðout difkslti. Notwidstandig ðe embarasment ðss okəzond, yu sun found ðat yu wer in kšmpani wið a skolar and a jentelman, havig ðat šn-ekwivokal mark ov hei brjðig,—ðe perfekt iz hwiç hj instantli imparted tu hiz viziterz. Ne, mor; ei found meiself befor a keind fšder, huz influens šjmd tu dreiv awe ol ðat woz šnheli; so ðat hweil in hiz prezens, and for a leŋt ov teim after kwitig it, ei felt leik a niu and hapi kritiur, sšç az ei had never nšn befor. Oldo ei repjted a vizit ov several dez, at list wšns a yjr for ðe rest ov hiz leif, ei inveriabli ekspjrienset ðe leik rezšlt; and ei beljv sšç woz ðe ekspjriens ov meni šderz hu kem njr him. It woz nekast tu imposibel on tekiŋ ljv at ðe end ov iç vizit, tu refrən from tjrz,—šnakšmpanid, houeвер, at eni teim, az far az ei kan remember, wið fliŋz ov soro. ðe hart woz ful, bšt not sad.

A ledi, huz leter leiz befor mj, šjms tu hav bijn similarli im-prest. Šj ðss deskreibz him:—

“Ei konsider ðe ourz past in ðe sšsieteti ov ðat djr old jentelman az sšm ov ðe hapiest ov mei leif, and never du mei šots rekšr tu ðem bšt wið fliŋz ov respekt and afekjon for *him*, and gratitiud tu ðe *Olmeiti* for havig blest mj wið sšç a frend. It woz sun after ðe def ov mei djr fšder ðat ei bekem intimetli akwented wið Mr Clowes, and from ðat teim ei, and mei sisterz, inveriabli lukt šp tu him az a tender perent, a weiz kounseler, and a rjal kšmforter. Hj niú ol our soroz az wel az our plez-urz, and woz ever az redi tu wjp wið ss hwen wj wept, az tu rejois hwen wj rejoist. Indid ðer woz sšmfiŋ so fasinetiŋ in hiz konversejon, az wel az afekjonet in hiz maner, ðat wj kud not help švigi him. Ei wel remember, hwen a litel gerl, bijn mšç pljzd wið hiz meild and perswesiv maner in ðe pulpit. Hj woz indid a keind Šepherd tu ðe flok komited tu hiz ker, and wud gladli hav led ðem ol tu ðe Hevenli Šjpfold.”

Not a litel ov *de* çarm ov hiz kəmpani woz diu tu hiz hevenli *temper*, hwiç streikiŋli iləstreted hiz ɔn wənderful tritis on *ðat* sɔbjekt. Erlier in leif, hiz *temper*, ei hav bɪn tɔld, woz mɔr hesti; sɔ hot, indjɪd, *ðat* hɪ wəns ʃarpli rebiukt a ledi frend for inadvertentli nemɪŋ Voltaire insted ov Lavater; jven stampɪŋ hiz fut, and lukiŋ sɔ ʃɪrs az tu put her in ʃɪr ov him for *ðez*. If *de* stɔri bɪ tru, hiz ʃarpnes woz leik *ðat* ov fein-flɛvord frut in its progres tu *de* swɪtnes ov matiuriti. Hɪ wud, nɔ dout, bɪ indignant at *de* menʃon ov Voltaire insted ov *de* hevenli-meinded Lavater.

"Ei hav hot blɔd in mɪ," hɪ wud se, "mei mɔðer woz a Welfwuman." Bɜt hiz infermiti kud not hav often preveld; hiz kolej frendz rekolekted nɜʃɪŋ ov *de* keind.

Hɪ tɔld mɪ wɜn *de* *ðat* hɪ had bɪn oblejd tu spɪk veri sevrli tu hiz ɔld servant James. Wɪʃɪŋ tu lɜrn *de* ekstent ov hiz se-veriti, ei askt him hwot hɪ had sed tu James. "Hwei," sed hɪ, "ei sed, 'Oh! James, hou kud yu dʊ sɔ?'"

Ei woz wɜns prezɛnt hwen hɪ resjvd a paket from hiz ɔld frend Mrs Fletcher, and az hɪ ɔpend it, ei kud sɪ bei *de* kindliŋ ov hiz eɪ, *ðat* it woz from nɔ komon korespondent. *ðis* hapend wiðɪn a fiu *ðez* ov *de* komplɪʃon ov hiz sti-ferd yɪr.

Hɪ woz fond ov çes, bɜt did not leik tu bɪ biten. Hwen hard prest hɪ ɔlwɛz began tu hɜm. Jɜst az relɜktant woz hɪ tu bɪ *de* winer. Az sʊn az *de* gem woz deseidedli in hiz fevor, hɪ wud nok down *de* pɪsez, and se, "ðe gem iz ɔver; it haz lost its interest."

Hiz berɪŋ woz sɔ dignifeid and gresful, *ðat* hwen hɪ ferst rezeided at Leamington, and woz ebel tu tek hiz deli wɔk, strenjerz mɪtɪŋ him, involɛntarili stud aseid, and rezd *ðer* hats, az tu an ekljziastik ov *de* heiest rɜŋk.

Hiz kwik intelijent eɪ, penetretɪŋ bɜt not ɔverpouerɪŋ, sɪmd tu komprehend everɪʃɪŋ at a glans, and ɔlmɔst tu sɜplei *de* defekt ov hɪrɪŋ.

Hiz riç and wel-modiulsted vois sɪmd kepabel ov haviŋ wɜns bɪn ikwɔl tu eni ekzerʃon. Ewen hwen hɪ woz tʊʃles, and wið a wɪknes in hiz tɹɔt, and ɔlmɔst enteirli def, ei hav herd him piç it sɔ ekzaktili as tu bɪ herd distɪŋktli in everi part ov a larj rum, wiðout apɛrent efort.

Hiz konverseʃon woz natiural and ɜnkonstrend, frɪ from *de* manerizmz sɜmteimz ɔbzɛrvd in hiz sermonz and ɔðer reitɪŋz, and ever on a level wið *de* kapasiti ov hiz hɪrerz, hwiç hɪ sɪmd tu persjv intiuitivli. It had nɜʃɪŋ profɛʃonal, and beleid *de* wel-

-nón leinz, *Navita de ventis*, ets. Hí had a marvelsli hapi we ov teliŋ a stori: neider hýrid nor prolíks; olwez animeted, olwez entertenig; and hí had a speis ov dróleri dat gev ʔnkomon spirit tu hiz sʔseleti.

Ei remember an argumentativ spinster, reip in yírz, hí had bín adikted tu Kalvinizm, and pʔzlig herself bei dipig intu Swedenborg's wʔrks, woz aŋkʃʔs tu stet her perpleksitiz tu Mr Clowes. Her vois bín strenj tu him, and konsekwentli inodibel, anʔder ledi hí had hiz ír, keindli interpʔzd, informig him dat Mis ——— wíʃt tu tel him dat sí had bín plízd wíʃ ʔe trítis on "Heven and Hel," ʔntil sí kʔm tu ʔe stʔtment dat Heven iz in ʔe hiuman form, and iz kold ʔe *Grand Man*. Tʔrniŋ instantli tʔardz ʔe inkweirer, hí sed, "Hs! yú did not leik a *Man*, ei sʔpʔz?" ʔis woz deliverd in a tʔn sʔ komik, and wíʃ a luk sʔ pleʃul and arg, az tu bí kweit irrezistibel. An ʔnkontʔrolabel titer bʔrst from ol seidsz.

From ʔis sali it meit bí sʔspekted dat hiz maner woz apt tu bí rúʃ and ʔverberig: it woz kweit ʔe revʔrs. Hiz sentiments wer never deliverd *ex cathedrá*, bʔt olwez wíʃ a demínor ʔe móst jentel and perswesiv.

Hiz yúʒual teim for resíviŋ viziterz woz at tí. Hí wud sel-dom spík til ʔe tí-tebel had bín klírd, hwen hí wud begin wíʃ sʔm komonples remark or inkweiri:—

"Wel, ser, hou hav yú emploid yur mornig? Agríabli, ei hʔp."

"Wí hav bín, ser, tu Stoneleigh."

"Hs! hav yú sín mei park? Du yú nó dat Stoneleigh belongz tu mí? Mr Leigh iz mei stiuard, and keindli teks ol ʔe trʔbel and ekspens of mei handz, hweil ei hav ʔe ful enjoiment."

ʔen, after haviŋ bín sʔyk for a minit in dip ʃʔt, hí jentli plest hiz hand on mei arm, and in hiz meildest maner rezíumd:—

"Mr Harrison, it iz a favorit opinion ov mein, and ei hʔp yú wil agrí wíʃ mí, dat a man haz nʔ properti bʔt hwot hí teks wíʃ him intu anʔder wʔrld; and dat hí never rests til hí kʔmz intu ʔe pozeʃon ov ol properti. Bʔt ʔe kwestion iz, hou kan hí pos-ibli kʔm intu ʔe pozeʃon ov ol properti? Hwei, bei renounsíŋ ol properti. 'Hí dat ʔverksmeʃ ʃal inherit ol ʃíŋz.' If a man sinsírlí konekts it wíʃ its Divein Giver, hí wil sís tu ʃíŋk about himself; and ʔen ʔer wil hí nʔíŋ hwiŋ hí mʔ not ʃʔrʔli enjoi, and in ríaliti mek hiz ʔn, hweʔer it belongz nominali tu himself or tu anʔder.

"Yú mʔ nó ʔe diferens betwíŋ Divein properti and mír hiu-

man properti, bei onli yusig yur eiz. Ei hav a hous hfr, wel farnift sertenli, wid everifig rekweird tu asplei mei rizonabel wonts. Ei wok out ov mei on hous intu de Olmeiti's hous, and hwot a diferens! Hwot a soft verdant karpēt iz der! Hwot farnitiur! Hwot miuzik! Hwot perfumaz! Hwot a gloriss slij spangeld wid stars! And ei se tu meiself, hou mijn iz de dwelīg mei on ker haz provideid for mei yu, komperd wid de dwelīg hwig de Gret Arkitekt haz provideid for ol Hiz krijtiurz!

"Ei had wens a loy argiument on de asbjekt wid Lord Derby's stiuard. He nekst mornig hj rōd over tu Knowsley, and sed tu Lord Derby, 'Hwot du yu fīnk Mr Clowes sez, mi lord?'"

"'Hwot daz Mr Clowes se?'"

"'Hj sez a man's properti iz onli hwot hj teks wid him intu anoder wōrld.'"

"'Den Mr Clowes iz kweit reit.' Ah!" aded Mr Clowes, "ei am afred Lord Derby did not olwez fīnk so."

A kōp ov tj woz not tu treifīg tu kōl fōr de devoſonal flijps ov a man on hum nōdīg woz lost. After finifig wōn, hj obzervd, "Ei often fīnk hou meni dets ov gratitiud ei ē, mīrli for de kōps ov tj ei drīnk deli. Du yu nō hou wī mē pe our dets tu de Gret Giver ov everi gud? Hwei, bei de aknolejment dat wī ar hōlli snebel tu du it. Dat iz de pement hwig Hj iz wiliḡ tu aksept. 'And hwen de had nōdīg tu pe, hj franḡli forgev dem bōd.' Wī ar mōst ov sē redi enōf tu mek de aknolejment wid de mōuf, and in fōt; bōt tu du it in hart and leif iz nō sēg jzi mater: wī wont tu kīp bak sēmīg ov our on. Ah! ei fīr de gret difikōlti iz der."

Hj fīrkwentli konvērst bei wē ov kwestionz, hwig hj woz jeneralī left tu anser himself. "Hou meni degriḡ ov komparison ar der," sed hj wōn jvniḡ. He kwestion sīmd sō treifīg and od, az tu rez a sēspīson ov sēm trik, and remend snanserd, til a ledi hu niú him beter, brōk seilens wid

"Erj, ser—wī sē, Gud, beter, best."

"And hou meni ar der betwīn gud and beter?" After a pōz: "Ah! yu kanot tel; de ar mōr dan kan bj nōmberd. And stil les kan yu tel hou meni der ar betwīn beter and best."

"Yet yu kan tel wōn fīn, dat yu bekēm beter as yu drō njrer tu de best, de Siuprīm Gud."

"Bōt den, hou kan wī spīk ov droig njrer tu Him hu iz ol-redi njrer tu sē dan wī kan posibli konajv; njrer, in fakt, dan wī ar tu ouselvz?"

"Hwei, bei droig njrer tu Him in afekjon.

"And hwot, jud yu se, iz de afekjon bei hwiç wj aproç most njrli tu Him?

"Inosens iz dat afekjon.

"Non, pipel in jeneral hav kweit an eroniss eidja ov inosens. De imajin an infant haz inosens; hwiç in a geild iz de mjr ignorans ov jvil, and iz derfor onli de semblans ov inosens; hweraz jeniuin inosens impleiz a ful nolej ov de diferens betwijn reit and roj, atended wid a fero detestefon ov ol dat iz jvil.

"And den ksmz de kwestion, Hwot iz *jvil*?

"Hwei, livig tu ourselvz: so dat rjal inosens iz hwen wj wij tu hav nstij ov our on, and iz derfor de ful aknolejment, in hart and leif, dat wj hav nstij ov our on; dat ol iz ov de unmerited gudnes and mersi ov de Divein Giver, de Bjij ov Bjijz.

"De relijss world," aded hj, "haz med a gret mistek in supozij dat de Lo iz not az beindij on Kristians az it ever woz, beköz de Aposel haz deklard dat bst for de Lo hj had not ~~no~~ sin. It iz veri tru dat widout de Lo der wud hav bin no sin: bst neider wud der hav bin holines; beköz mankeind wud not hav non de diferens betwikst gud and jvil."

At de end ov de konversejon, ov hwiç de fergoij iz bst a fent outlein, Mr Clowes, sijj so luk dejected, inkweird hwot woz de mater? and woz told dat hiz hjerez wer lamentij der inabiliti tu reten hwot hj had komiuniketed, and askt if hj kud giv dem eni konsolejon.

"De konsolejon," sed hj, "iz dis, dat de ar posibli ov de hapi namber ov doz in hum Truf daz not enter de memori, bst pasez at wns intu de leif, tru de afekjonz ov de hart. Ei woz wns weted on," hj kontiniud, "after servis, bei sam ov mei kongregesjon, hu wer in gret trsbel, lest de jud not remember de sermon hwiç ei had jst priçt. Az ei niu dem tu bi onest pipel ov simpel meindz, ei woz persweded de had taken it intu der leivz, and told dem ei had no fir ov der forgetij de sermon, do de meit not remember de wördz."

Befor Mr Clowes began de fergoij konversejon, hj had totfuli provideed mei ssn, den about eleven yjrz old, wid a larj portfolio ov prints, tu amiuz him hweil de elderz wer engjrd in hwot hj tot wud not bi leikli tu enterten a litel boi. Bst befor ten minits had past, de boi had forgotten de portfolio, and ljin on wsn arm, sat wid eiz fikst on Mr Clowes, bei hum hiz hol atensjon woz engrost trjout de jvniij. Ssq woz dis gud man's influens, jven over gildren.

A ledi ðen brøt forward ssm droingz and pisez ov pøetri hwiç fï had bïn rekwested tu fø him.

"Oh!" sed hï, after lukin at ssm ov ðem, "ei am deleited : me ei kip ðem?"

"Nø, ser, Mis ——— wïft yu tu hav ðem for a fiu dez tu luk at."

"Ah! noti Mis ——— ! ei wont tu ðt ðem and drink ðem."

"Ðát's ekzaktli hwot wï wont tu dū wïd yu, ser," sed ei.

"Wï wont tu ðt yu and drink yu."

Hï fuk hiz hed, and wïd a smeil anserd, "Ei am afred ei fud çøk yu."

Hiz favorit inkweiri ov çildren woz, "Hwiç dū yu leik best—tu lsv, or tu bï lsvd?" ðe anser, hï sed, olwez gev him an inseit intū ðe karakter ov ðe çeild, bei føin hweder selfisnes preveld or not.

ðe hï sïmd tu liv in ðe spiritual wørld, it woz olwez in konekfon wïd prezent diuti. Hï never neglekted ðe sßbjekt befør him, nor put of tu ðe ftiutur eider ðe diutiz or ðe enjoi-ments ov ðe prezent.

Even hwen past sti, hiz meind sïmd keþabel ov graspin ðe møst abstrus kwestionz; yet ðe bent ov it ever woz tu ekstråkt praktikal instråkfjon from everi okßrens, ÷ven ðe møst komon-þles, and hï olwez led tu ðe kontemplefjon ov ðát Gret and Høli Bïjn, in huz efsljent lsv and wizdom ðe man, John Clowes, woz enteirli forgotten.

Hï obzervd wøn ÷vniñ, "Everi peiðs Kristian fud ekspres hiz ðanksgivin tu God for ol ðe gud hï had wïld, fæt or dæn diurin ðe ðe, az wel az for ol hï had enjoid or sßferd; for," hï aded, "our sßferinç ar often ðe møst efekiutal mïnz ov pro-kiurin ðs rjal gud."

Hï deklerd ðat hiz remuval from Manchester woz wøn ov ðe gretest treialz hï had ever bïn kold on tu ber. It woz az if ol hiz hapines had bïn swept awe from him; bßt hï rekolekted ðat if ðer woz nø Kros, ðer wud bï nø Kroun: and az hï bekem sßbmisiv tu ðe direkfonz ov ðe Divein Providens, hï found hiz hapines restord, and ðat hï woz enebeld tu kontiniu relijßs in-terkørs wïd hiz kongregesjon.

"ðe jeneraliti," hï yust tu obzerv, "dred ðe kros, bßt widout ðe kros wï kanot bï piurifeid. ðe enjelz sï ðe kroun insted ov ðe kros.

"Hï hū livz and sßferz hïr, obtanz, bei ðát sßferinç, an im-mezurabel advantej øver ðoz hū dei in infansi. 'Tu hūm mæç iz forgiven, ðe sem lsvet mæç.'

“‘Kount it ol joi hwen yj fol intu temptejon.’ Az iz de kros, sꝛg wil bj de kroun. De opozijon iz olwez akordij tu de strengt tu rezist. A strong siti me endiúr a loꝝ sij, a toun wiðout wolz iz rediúst at wꝛns.”

Ei wꝛns askt Mr Clowes about de kreimz ov David, and hou de kud bj rekonseild wið de fakt dat David represented de Lord, and dat hiz histori iz tipikal ov de konflikts de Lord endiúrd in hiz hiuman netiur? Hj repleid, dat “in stets ov deprefon hwen de hiuman netiur woz in proses ov bijn emptid ov ol its hereditari tendensiz tu jvil, de veri fot ov ðoz jvilz meit prezént tu de infinitli piur meind ov de Lord de apjrans ov hiz aktuali pasij tru ðoz stets ov jvil, tu hwiꝝ ‘Hj woz tempted leik az wj ar, ðer wiðout sin.’”

Wꝛn ov de sꝛmerz diuring hiz rezidens at Warwick woz so ekseesivli wet, az tu ekseit sjriꝝs apreheñsonz for de sefti ov de harvest. Prerz haviꝝ bijn oferd in de gꝛg for a retúrñ ov drei weder, hj woz askt hwot hj fot ov preij for temporal benefits. Hj sed, “It iz ov yꝛs tu kjp aleiv a sens ov dependens in ðoz hu wil not luk heier. De Olmeiti, wiðout solisitejon, sendz tu everiwꝛn az mꝛg blesij, temporal and spiritual, az hj kan ber; bꝛt de yꝛs ov prer iz tu hꝛmbel and soften de meind ov de sꝛp-liant, and, in dát we, mek it kepabel ov tekiꝝ advantej ov de Divein blesijz.”

On de sem sꝛbjekt hj had befór obzervd, “Wj mꝛst distingwif betwijn de spirit ov prer and de akt ov prer. Sꝛmteimz in de akt ov prer wj sal not feind pjs and kꝛmfort; bꝛt de akt iz nesesari tu giv fers tu de spirit ov prer, hwiꝝ wil langwif snles it bj brót out intu akt. A ðij me du sꝛ mꝛg gud, and wj me not bj sensibel ov it at de teim: de benefit me kꝛm hjafter.”

Hj lꝛvd miuzik, bꝛt sekred and sekiular, and konsiderd it a gift ov Heven, intended az a mĩnz tu ekseit gud afekjonz. Hj had himself bijn wꝛns rezd from de dept ov despondensi bei its mĩnz, hwen sderz had feld. After hj had bekꝛm def, obzervij a ledi at de piano, az hj enterd de rum, hj inkweird hwot sj woz pleij. “Ei am pleij,” sed sj, “Sj! De Konkwerij Hjꝛo kꝛmz.” Hwot iz yꝛ eidja, Ser, ov a konkwerer?” After a mꝛment’s reflekjon, hj repleid, “Wꝛn hu sꝛverkꝛmz self.” “Den,” sed sj, “yꝛ ar dát konkwerer.” Hj kast hiz eiz on de ground, pend bei de prez, and in a sꝛbdiúd tꝛn, rejoind, “Ei sud not leik tu bj sꝛg a konkwerer az de Diuk ov Wellington.”

Hiz gif sꝛrs ov regret at de los ov hĩrij woz hiz inabilityi tu distingwif eni longer de verid tꝛnz ov de vois, hwiꝝ wer tu him

partikiularli interestig, az konveig de afeksjon ov de spiker, bæt hwig inevitabli lost dis karakteristik hwen rezd abov de natüural pig. On de æder hand hj had de kœmfort, az hj sed, ov not hjiŋ a gret dil ov nonsens.

Hj regarded de lœv ov hæntig az orijinali implanted in order tu klir de erf ov nokss animalz, for de habitesjon and sœpœrt ov de human res. "Ah!" aded hj, "ei fir fiu men hænt nou wið eni sæg intenŋon." Hiz œn hæntig woz az diferent from de komon sort az hj woz from a komon sportsman. In hiz last gret ændertekin, de translesjon ov de Samz, wið nœts, and ekstrakts from de reitingz ov Swedenborg, mæg dilijent reserç woz rekweird tu prokiur ol de dezeird informesjon from ðœz voluminœs wœrks. Hwen hiz de'z lebor had bijn kround wið sækses hj wud tel hiz jvniç parti ðat hj had had a prosperœs morniŋ'z ges, and had brœt hœm plenti ov gem.

De memberz ov de Sœseieti ov Frendz hu niu him personali entertend a hei veneresjon for hiz karakter. Ei hav herd him spik afeksjonetli ov ðem, wiðout bjiŋ detêrd from notisig de points on hwig hj fœt ðer komiuniti had gon roŋ. On de menŋon ov a sentiment bei a fimel priçer, hj agrjd tu its ekselens, bæt aded, "Ei wið ðœz gud lediz wud tel ðer hœzbandz hwot ðe hav tu se." Hj fœt de deneial ov de Hœli Skriptiurz az ðe Wœrd ov God fœd de wont ov a jœst persepjon ov de netiur ov Divein Truð; and hj konsiderd de prœhibisjon ov verœs amiuizments a mistek az grev az if a man wer tu kœt of hiz fjt tu prevent de denjer ov stœmbliŋ. Hj obzervd, ðat in de natiurœl krijsjon ðer woz mæg tu bi found for ornament and diverŋon, az wel az yus: sæg fjiŋz ar nesesari for our rekriesjon; man bekœmz dœl and formal wiðout ðem. "Our amiuizments," hj kontiniud, "leik æder gratifikesjonz ov de sensez, rezembel de yusez ov de fjt: ðe rapk lœ in de skel ov ekzistens, bæt ar indispensabel tu de perfekt man."

Ëjz ar ðe œnli pekiuliaritiz ov de Frendz on hwig ei ever herd him œpen hiz mouð. Tu mj hj never menŋond de reits ov Baptizm and de Hœli Sœper, ðœ hiz praktis az wel az hiz priçij fœd hiz konviksjon ov de valiu ov ðœz sakraments. Hj agrjd wið de Frendz, ðat everi mj l me bi a sakrament, if wj ar reitli disposd, and hj probabli felt ðæt sentiment, hwen hj not œnli held out no enkœrjemt tu mj tu kwit de Sœseieti, bæt, on de kontrari, adveizd anœder member hu konselted him, tu reten hiz memberŋip.

Jœst befœr wœn ov mei vizits, a jentelman hu had areivd on

de sem erand, inkweird hum hj woz leikli tu mjt. Mr Clowes, after menfjonig several nemz, sed, "Yq wil olso sj Mr Harrison, a kweker." "A kweker ! and dɜz hj kontiniu in dát Soseieti ?" "Yes, and ei lɜv him for it."

"Bɜt," sed hj tu mj wið a smeil, "yq mɔst lern tu dans. Yq nɔ de Samist sez, 'Let dem prez Hiz Nem in de dans !' Yq mɔst not, however, bj satisfeid wið muvɪŋ yɜr bodili legz and fɪt properli ; yq mɔst get de natuiral man, represented bei de legz and fɪt, intu order ; and ðen yq wil bj an ekselent danser, and refɜr dát helfi amiuizment, leik everi sðer blesɪŋ, tu de Siuprɪm Gud"—kastiŋ a reverensjal luk spwardz, az hj sterd de last wɜrdz.

Hj disleikt tu hjr deð spøken ov az an jvil, and remónstreted wið a ledi hq persisted in bemønɪŋ de deð ov Bɪsɒp Heber ; teliŋ her ðat hj sud rejois in haviŋ a frend dei in de sem glɔrɪs kɔz. In antisipejɔn ov hiz ɔn remuval, hj sed, "Hwei sud yq wið tu kɪp mj olwez in de kɪçen ? Hweił wɪ ar in ðis wɜrld wɪ liv ɔnli in de kɪçen. Wɪ wer born tu liv in de parlor."

Hwen ei vizited him in de ɔtɜm ov 1825, hj put intu mei handz a pœm bei de ðen let Rev. Edward Hornby. On tekiŋ it, ei sed, "He ɔðor deid letli, did hj not ?" Mr Clowes pɔzd, and wið hiz mɔst ekspresiv smeil sed, "Nɔ—*hj iz alive.*"

Hou truŋi ðɔz wɜrdz aplei tu himself, nɜn hq niú him kan dout. Never kan ei forget hiz last embres and fɜrwel wɜrdz,—"*Wɪ sal mjt agen.*"

Mr Harrison's rekolekɔnz ov hiz revjrd frend remend in ɔl ðer wormɪ and breitnes tu de end ov hiz ɔn pilgrimej, twentieth yɪrz leter. Hj had bjɪn in de habit, from hiz boihud, at Sedbergh Skul, ov rɪdiŋ wɜn ov Clowes's Sermonz at lɪst everi Sɜnde, and on de last Sabað hj past on ɛrt, tq dɜz befor hiz deð, hj red a sermon from de veri volium hiz mɔðer had fɜrst given him on hiz wɜ tu skul. It woz dát on de tekst, Isaiah 61. 3, "Tu giv dem biuti for afez."

## CHAPTER 18.

*Last Yîrz and Deð.*

For several yîrz old ej had bin leîg west ðe bodili vigor ov ðe venerabel Rektor; bæt hj sæferd jg yîr from mör veiolent atáks ðan ðe gradüal deke ov netiur. In ðe ssummer ov 1827, and agen in 1828, hj had alarminj sjiurz ov an apoplektik keind, from hwiç hiz fizifanz did not ekspekt him tu rekæver; yet hiz plasid temper and regulär habits ov leif helpt agen and agen tu restör him tu komparativ helf. Hiz meind woz stil klîr and vigoræs ensf tu bj okiupaid in a niu translefon ov ðe Samz, ðo hj found ðe ekseitment ov leter-reiting tu mæg for him. Wæn mornin in Desember, 1828, hj woz found leiîg insensibel on hiz leibrari flör; bæt woz agen restörd tu konfæsnes. Hj sed in a çirful vois, "Ol iz klîr and wel absv, in ðe meind; bæt it luks doun intu ðe lær prinsipelz, ðe bodi, and siz sæmting not reit ðer. Ei dønt sj distinktli, and yet ei sj yu ol; bæt ol iz reit and klîr in ðe meind." ðis bj repjted wið a smeil, and an animated eksprefon. Tu ðe særpreiz ov hiz fizifanz and frendz, hj agen rekæverd ðe yus ov hiz pen, ðo hj avelð himself ov ðát ov hiz ðjre frend and kompanion, Mrs Uppleby, for mæg ov hiz korespondens. Hj kontiniud hiz leivli interest in ðe mænfli mjting olredi menfond, in ðe neborhud ov London, and woz afektipli gretful for ðe kopiz regulärli sent tu him ov ðe prosidinjz. Hj woz glad tu hjr ov hiz "wel-rememberd frend Augustus Clissold, travelin in ðe sem röð wið æðer peiss memberz ov ðát famili tøardz ðe Hevenli Jerusalem."

Hj lukt forward tu ðe apreçin Warwick Mjting in Julei, 1829, wið ol hiz former interest, regardin it "az ðe gret and important serkæmstans ov hiz leif, and hwiç stil endjrd temporal ekzistens tu him." Inkrijsin debiliti, a figiur mör bent, steps mör toteri, and rekolekfon ov ðeli okærensez imperd, førtöld ðe kæmin çenj; "bæt," reits hiz frend and atendant, "ðe immortal spirit stil kips pozejon ov ðe memori ov beter ðingz; stil rouzez its fjbæl partner okezonali tu ekzerfon and reflekfon, and on hiz fevorit sæbjekts, partikiulärli az relets tu konkluzonz and maksimz ov praktikal wizdom, Mr Clowes's viuz ar az klîr, and hiz inferensez az distinkt and miniút on hwot hj rjdz, az ei ever niú ðem. ðe ðingz ov ðis wörld," kontiniuz ðe leter, "ar fast lüzin ðer interest wið him; indjð, ei ðjnk, hj wjfez it sud bj so, ðo hiz afekfonz prezerv ðer tenasiti; beköz bæt from flin and

konvikſjon hj ekſpirienſez đær ekziſtens tu bj independent ov teim and ſpes, and az immortal az hiz ɔn bleſed ſpirit.”<sup>(1)</sup> Đis woz riten on đe 30đ Marč, 1829. On đe 17đ ov Əpril hj rɔt wiđ hiz ɔn hand—

*Tu George Harrison, eſq.*

“Mei veri đir Ser,—Əh đat ei woz ebel tu *ekſpres* đe gratitiud ei *fil* for yŕr valiabel and inſtrɔktiv leter ov yeſterde! Bɔt alas! mei kripeld fingerz ar ſtil ɔnkwal tu đe taſk. Mei ekſelent frend, tu, hu haz ov let bjn akɔstomd tu tel yŕ ɔl đe plezur and profit hwič ei dereiv from yŕr deleitful komiunikeſonz, iz nou at a diſtans, and ei hav nɔ pen bɔt mei ɔn *lem* wɔn tu inform yŕ ov đe joi ei dereiv from yŕr pen. It wil, houeever, giv yŕ plezur tu hjr đat ɔđerz, az wel az meiself, ar generz bei yŕr koreſpondens, and đat yŕr lebor haz not bjn limited tu a ſingel individual. For in đe jvnin ov yeſterde, hwen mei tj-tabel woz sɔrrounded bei a larj parti ov yɔŕ lediz, ei tuk đe liberti ov rjdiŕ yŕr diſpač, and had đe hapines ov witneſin đe joi hwič it woz kalkiuleted tu prodiŕs in everi wel-diſpozd meind. Mɔ ei hɔp, đen, đat yŕ wil kontiniu yŕr valiabel lebor?

“Wiđ beſt lɔv tu đir Mrs Harrison and đe reſt ov yŕr đir parti, ei remen, mei veri đir Ser, (wiđ ſentiments ov gratitiud hwič mei *hart* ſpiks, bɔt hwič mei *hand* kanot ekſpres,) ”

“Yŕz ever,

J. CLOWES.”

A ſiu wiks leter đe reiter had anɔđer apoplektik fit, bɔt agen rekɔverd, “sɔ az tu bj not ɔnli ebel tu folɔ hiz fevorit okiupſonz, bɔt tu admit ov hiz regiularli dreivin out everi de.” In Jun hj rɔt wiđ hiz ɔn hand,<sup>(2)</sup> antiſipetiŕ đe deleitful mjting tu bj held at Warwick nekt mɔnđ, and at hwič hj woz enebeld tu bj prezent for đe laſt teim.

Hj woz nou totali def, bɔt ſtil enjoid đe sɔseiety ov hiz frendz, inkludiŕ sɔm yɔŕ lediz hu akted az hiz amaniuensjz in hiz wɔrk on đe Ssmz. Đe Reports ov đe mɔnđli mjtingz at Highgate, Wandsworth and Westminster, kontiniud tu animet and deleit him, and in ſpeit ov hiz inabiliti tu hjr, hj kuđ ſtil enjoi ſeriŕ đát deleit wiđ ɔđerz. An inſtans ov đis iz đɔs deſkreibd bei Mrs Uppleby;—“Yeſterde jvnin (20đ Deſember), our đri yɔŕ frendz, az yŕzual, joind mĭ at tj; after hwič, at Mr Clowes’s deſeir and in hiz prezens, wɔn ov đem indɔljđ ɔs wiđ rjdiŕ aloud đe hɔl ov đe inſtrɔktiv dĭtel, hweil đe gud Rektor

1. Mrs Uppleby tu G. Harrison, eſq.

2. Adreſt tu Mrs George Harrison—wiđ a veri ſĭbel hand: đe laſt from hiz ɔn pen.

woçt ðe kountenans ov iç ov ðe øditerz (bijn wornd ov ðe prog-  
res from wæn sxbjekt tu anðer az ðe rjder prosjded), and drangk  
in wið hiz eiz ðe animeted eksprejon ov iç kountenans, and ðe  
miutual eksçenj ov harmøniss fliñ and korespondent intelijens  
ðat bimd in everi fes."

Ðe sëm mornin "hij and wæn ov hiz yæn frendz had bijn hard  
at wærk on ðe 1194 Ssm."

Ðe foloing sprig (1830), brot anðer aták ov epilepsi, bæt ðe  
ejed frem agen ralid, and Mr Clowes woz enebeld wæns mör tu  
tek an aktiv interest in ðe kœmin Warwick Mjtiñ. Hwen ðe  
teim areivd, however, hij woz tñ inferm tu bj personali prezent;  
bæt hij adrest a leter tu ðe Mjtiñ, konteniñ ðe foloing amœñ sðer  
obzervejonz:—

"Ðø personali absent, mei afekjonz and fots ar wið yu, hweil  
mei earnest sþlikejonz ar oferd sþ at ðe futstul ov Divein  
Mersi and Providens, ðat boð nou, and, az ei træt, in futiur,  
and tru saksœiv jenerejonz, ðe prinsipelz at ferst led down, and  
sins çerist bei everi individual formiñ ðæt asembli, orijinali de-  
nominated *Ðe Hawkstone Mjtiñ*, me bj ever kept in viu, az ðœz  
on hwiç alon ðe New Church kud bj ferst founded, and bei  
hwiç enli it kan inkrijs and flœrif. Njð ei se ðiz prinsipelz ar,

"1st. Ðat ðe Lord Jesus Christ in ðe Humaniti hwiç hij  
asiñmd and glœrifeid, iz ðe Onli God and Lord, and Jehovah  
from eterniti; and

"2ndli. Ðat lœv tœardz Him, and çariti tœardz ðe næbor, ar  
ðe konstituient prinsipelz ov ðe doktrinz ov ðe New Church,  
boð az tu opinion and leif; and hwiç prinsipelz ar mœst emi-  
nentli tu bj held in viu truout everi diskçjon and prosjdiñ, az  
ðe esençial spirit in hwiç, and bei hwiç, ol materz relativ tu its  
gsvrment, viuz, and interests ar tu bj kondçkted?"

Mr Tulk prezeided on ðis okezon, and in hiz øpeniñ adres  
sed, "Our ferst objekt jüd bj, in ðe spirit ov bræderli lœv, tœ  
inveit ol tu join wið s in ðe endeavor tu establið ðe kindom ov  
ðe Lord in ðe hart ov man. For ðis pœrpos wj jüd, in ðæt plæn  
and simpel langweij hwiç ol me komprehend, streiv tu konvins  
ðem ðat ðe doktrinz wj høld out tu ðær akseptans ar not  
mjr mœdz ov fæt, bei hwiç ðe me bj inkorporated intu sëm pe-  
kiuliar sekt, and sœ distingwiðt from ðe sðer çildren ov wæn  
Hevenli Fæder, bæt ar ol, wiðout a singel eksepjon, intimetli  
and nesesarili konekted wið ðœz tñ gret diutiz ov our leivz, lœv  
tu ðe Lord, and çariti tœardz wæn anðer. . . .

"Let us not put forth the full strength of truth which we possess, lest, pulling the bow wide to mark the arrow, the arrow fly beyond the mark, and so fall unhid to the ground."

Inveiting sðerz tu join the Hawkstone assemblie, the president sed, "We shal not ask for eni Siboleth ov a sekt tu determin ðer welkum; ol wij ask iz ðat ðe kum wif a sinsir intenſon ov sijkij ðe truth ov doktrin, not mirli for doktrin's sek, bæt for ðe sek ov leif, ðe leif ov hevenli luv and çariti, and at ðe sem teim ðat ðe giv 'gløri tu God in ðe heiest,' ðat ðe endeavor tu promot 'on eart pjs, and gudwil tu men.'"

ðe srbjekt for konsideresjon woz ðe Kros. At ðe kløz ov ðe Report iz an aknolejment ov ðe "det ov gratitiud ðe Mijtj o tu ðer belsved frend and pastor, ðe Reverend John Clowes. Tu him ðe o ðe institusjon ov ðiz assembliz, hwiç for so meni yjrz hj haz bæt enleitend bei hiz instrækjon, and enleivend wif hiz keind and afekjonet spirit. . . . Hou beter kan ðe so ðer gratitiud, and in hwot we mör akseptabel tu him, ðan bei oferijg sp ðer yuueited prer tu ðe Wøn Lord God and Sevier Jesus Christ, huz minister hj haz bijn, ðat, if it bijn akordans wif Hiz wil, ðe me bj permitted tu kontiniu ðiz deleitful and instræktiv mijtjz, and tu transmit ðem tu ðer çildren's çildren, az an inheritans amöj ðe best and noblest ðe kan giv ðem for efektuali promotijg ðe prosperiti ov ðe Lord's New Church in sðerz az wel az in ðemselvz? For in ðiz mijtjz ðe hav bijn blest bæt wif ðe leit ov Hiz truth and ðe leif ov Hiz luv; hjr ðe hav lernd, praktikali it iz tu bj høpt, tu 'denei ðemselvz and tu tek sp ðer kros deli;' hjr ðe hav bijn mintiuali strengfend in ðer gud rezoluſonz, asurd ðat hwen ðer natiural jvilz, hwiç ar opozd tu ðe Kingdom ov Heven, and tu ðe Lord ov Heven, ar saksesfuli kontrøld and konkwerd, ðe me høp tu enter spon a hevenli sabað, and ðat in ðem ðe Skriptiur me bj fulfild, 'ðe bodiz shal not remen on ðe kros spon ðe Sabað ðe.' Tu ðe Lord ov ðat Sabað ðe dezeit tu ofer sp ol ðer prezez, and tu sz, 'Blesij and gløri, and wizdom, and çaksgiving, and onor, and pouer, and meit, bj sntu our God for ever and ever. Amen.'"

Anðer yjr opend in ðis wrld spon ðe ejed pilgrim. Hj woz no longer ebel tu wifd hiz marvels pen; at wøn teim hj lost ol dezeit for rjdij; bijn engejd, az hj sed, in peruzijg a buk *widin*—ðe events ov hiz leif, hwiç wer brøt befør hiz meind in so klfr and streikijg a maner, ðat hj found it imposibel tu tærn hiz çots tu eni sðer srbjekt; srbsekwentli hj found difikelti in ðe sterans ov hiz çots; ðen hiz intelektiual pouerz sjmd skersli tu akt

at ol : yet hj woz prezervd in perfekt konfʒsnes and hevenli sereniti.

Njrlī at ʒe klōz, Dr Jebb, Biſop ov Limerick, sent hiz ʒaplen, Mr Forster, from Leamington tu Warwick, wið hiz blesin, and tu ask wʒn from ʒe deiin sent. ʒe ʒaplen haviſ komiuniketed hiz mesej, nelt bei ʒe bed-seid, and plesin Mr Clowes's hand ʒpon hiz ʒn hed, had ʒe rekwest granted for bōt ʒe biſop and himself. It woz an afektiſ ʒjn.

At last hj ʒist tu notis ʒōz around him, and at midneit on Saterde, ʒe 28ʒ Me, 1831, hiz piurifeid spirit kwited its eʒfli abōd, liviſ, az an ei-witnes relsts, "its bʒatifeid impres on ʒe dezerted klē ! Switli serjin, and inosent az erli infansi iz ʒe maq-les kountenans !" A fulfilment ov hiz ʒn prer, riten meni yjrz befor, on hiz berʒde :—

Hwot hav ei lernd, O Lord, sins from ʒe wʒm,  
a litel geild, ei ferst began tu muv ?  
'Tiz ʒis,—tu pre ei me agen bekōm  
ʒei litel geild in inosens and lēv.

ʒe folōiſ Obituari Notis, riten bei wʒn hʒ niú him wel, woz inserted in ʒe *Times* niuzpeper, 4ʒ Jun :—

"Deid on ʒe 29ʒ ʒlt., (1) at Warwick, in hiz 88ʒ yjrz, ʒe Rev-erend John Clowes, formerli Felō ov Trinity Kolej, Cambridge, and Rektor ov St John's Church, Manchester, tu hwiç hj woz apointed ʒpon its konsekʒeson, and hwiç hj kontiniud tu hōld diuriſ ʒe loſ piʒiod ov siksti-tʒ yjrz. Haviſ bjin inkapasiteted, diuriſ ʒe later piʒiod ov hiz leif, bei sʒm ov ʒe infermitiz atendant ʒpon ōld ʒj, from ʒe pʒblik performans ov hiz pʒofesonal diutiz, ʒe pouerz ov hiz meind, hwiç kontiniud kljʒ and vigorʒs, wer ōlmōst tu ʒe last devoted tu ʒe stʒdi and elʒsideʒon ov ʒe Hōli Skriptiurz ; and hiz afekʒonet and anʒʒs fōts wer stil pekiuliari ekseited tōardz ʒōz hʒ had konstitiuted hiz ʒn flok, tu hʒm hj had bjin an indefatigabel and belōved pastor, and hʒm hj hōpt tu rekogneiz agen hʒrafter. Hiz afekʒonz, however, wer ever aleiv tōardz ōl hʒ kem wiðin ʒe sʒfʒ ov hiz yʒsfulnes ; and it wud hav bjin difikʒlt for eni wʒn tu rezist ʒe influens ov ʒāt gudnes hwiç sōd itself in ōl hj sed, or did, or lukt ; or tu hav bjin wið him, jven for a litel hweil, wiðout bjin imprest wið a sens ov ʒe lēvlines ov Kristian prinsipel az it woz ekzemplifeid in him. Hj woz a skolar—an elegant and a sound wʒn ; bōt hj felt ʒāt ʒe heiest treismf ov hi human lerniſ and wizdom iz hwen ʒe ar

1. Mrs Uppleby's Leter tu Mr Harrison, dsted Sunde, 29ʒ Me, sez ʒe ʒōt tuk ples at a kworter befor twelv on Saterde neit.

səbservient tu de establišment ov đoz everlastiŋ truđz bei hwig man livz for ever. In simplisiti ov hart, in yuniti ov pərspos, in de abandonment ov everi selfi konsidereŋon, in de ʔnklouded and pleŋful ɟirfulnes ov a piur and benevolent meind, in de ornament ov a mijk and kweiet spirit, in de biuti and hapines ov jeniuin holines, hi truļi adornđ de doktrin ov God hiz Ševier in ol ɟiŋz ; and biŋi treid bei loŋ sʔferiŋ, hi found đat đát in hwig hi trəsted woz sʔfisent for him, in ol serkəstansesz, and ʔntu de end. Đoz hu did not nŋ him, me beliv đis tribiut tu bi de ofsprin ov parŋial frendŋip and afekŋon ; bʔt de meni hu did, wil ɟil hou inefisent mʔst bi de atempt reitli tu komemoret hiz admirabel and truļi Kristian ekselensiz.”

It iz hardli nesəsari tu ad, đat de funeral ov sʔg a man woz med an okezon ov pʔblik rekogniŋon ov de respekt in hwig hi woz held. Hiz remenz wer intėrd in a volt in hiz ʔn ɟərgyard, and wer foled bei olmŋst ol de klerji ov de nēborhud, and a larj mʔltitiud, inkludiŋ meni personz far advanst in leif, hu had biŋ brŋt ʔp ʔnder hiz ministri and tŋt bei him in hiz Sənde Skul. Meni wer tenderli afektəd at de remembrans ov hiz gudnes, and de fəŋful and faderli kounsel de had herd from lips đat wud spiķ tu đem nŋ mŋr.

Đo de men hiiman streŋđ ov de Hawkstone and Warwick Mijtiŋz woz đəs taken tu a heier stej ov biŋi, de Mijtiŋ woz held at Warwick az yuŋual. Mr Harrison prezeided, and natiurali aludəd tu Mr Clowes az “de hiiman founder ov điz mijtiŋz ;” “de leif and sŋl ov đem. Đen,” kontiniud de spiker, “hou deleitful tu feind đat, notwiđstandiŋ de terminesŋon ov hiz ertli kŋrs, wi ar stil hiŋ wiđ ʔndampt spirits, wiđ ʔnabeted zil ! Yu wil rekolekt hou ʔrjent hi woz tu engej ol hiz frendz tu yuz đer ʔtmŋst ekzerŋonz tu kiŋ aleiv asembliz sŋ deleitful and sŋ profitabel. Hu wud not wiŋ tu folŋ sʔg a geid az Mr Clowes ? Hu wud not stren everi nerv tu đų jʔstis in đid az wel az wŋrd tu sʔg a karakter az đis man ov God ? Bʔt hu iz iķwal tu de task ? And yet, ei wil venturi tu se, đat not wŋn ov ʔs bʔt prez mŋst ferventli đat hi mē bi for ever enfreind in de harts ov ʔs ol, az de mŋst hēmbel, fəŋful, and devŋted folŋer ov hiz LORD and MASTER đat wi hav ever nŋn.”

A lastiŋ testimoniāl ov respekt woz sʔn afterwardz erekteđ in St John’s Church, konsistiŋ ov a marbel moniument, skʔlptiurd bei Westmacott, korespondiŋ in desein wiđ đát bei Flaxman.

De ar konspikiuus ornaments on eider seid ov de 1st end ov de  
 çsrg; Flaxman's tablet bijj erekted over de Rektor's piu, and  
 Westmacott's over dát ov de Çsrgwordenz. De later berz de  
 foløij inskripjon :—

SACRED TO THE MEMORY OF  
 THE REVEREND JOHN CLOWES, M.A.,  
 RECTOR OF THE PARISH CHURCH OF ST. JOHN'S  
 (HIS FIRST AND ONLY CURE OF SOULS),  
 DURING THE EXTRAORDINARY TERM  
 OF SIXTY-TWO YEARS.  
 HE WAS BORN 31ST OCT., 1743, AND DIED 29TH MAY, 1831.

HE WAS A SAINT  
 IN WHOM THE WORK OF RIGHTEOUSNESS WAS EXPRESSED  
 "BY PURENESS, BY KNOWLEDGE, BY LONG-SUFFERING, BY KINDNESS,  
 BY THE HOLY GHOST, BY LOVE UNFEIGNED."  
 AS A LEARNED SCHOLAR, A FINISHED GENTLEMAN, A LUMINOUS WRITER,  
 AN IMPRESSIVE PREACHER, A VIGILANT PASTOR, A SPIRITUAL MORALIST,  
 AND A PRACTICAL CHRISTIAN DIVINE,  
 HE GAVE REAL EVIDENCE THAT "GODLINESS HATH THE PROMISE OF  
 THE LIFE THAT NOW IS, AND OF THAT WHICH IS TO COME."  
 HE PASSED THROUGH THIS EARTH IN JOY AND THANKSGIVING,  
 EXPERIENCING, TO HIS GREAT BLESSEDNESS, EVEN TO THE END,  
 THAT "THE PATH OF THE JUST IS AS A SHINING LIGHT, WHICH  
 BRINGETH MORE AND MORE UNTO THE PERFECT DAY."

THE ABOVE MONUMENT WAS ERECTED  
 AT THE EXPENSE OF HIS PARISHIONERS AND FRIENDS,  
 TO TESTIFY THEIR LOVE OF THE MAN, AND TO RECORD IN THIS CHURCH  
 THE FAITHFULNESS OF HIS MINISTRY.

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## THE NAME OF CLOWES.

The name of Clowes, pronounced *Kloos* (*Klys*), is said to be derived from Clough, a cliff or cleft, usually pronounced *cluff*. The Saxon *clough* would probably sound more like the Irish *lough* than our English *rough*. It might be softened into *Cloo*, like *through*. We have *enough*, *enow*, and *enew*; also *straw*, *strow*, *strew*, though the old *shew* is now spelled and pronounced *show*. A family will retain their right name by tradition.

Another origin of the name and pronunciation of Clowes is suggested: *Klys* is Swedish for hawse, and is pronounced *kluisse*. And *woo* represents the Scandinavian *y*. Hence the Swedish *yлле* is English *wool*. By the same analogy, *Klys* would become *Clwoos*, and by an easy transposition *Clowes*. Our theological chief and conqueror may therefore be derived and developed from some Norse viking!—See *Manchester City News*, 12th Nov., 1881.

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## HARTLEY, COOKWORTHY, HARRISON.

(See pages 18, 177, 182.)

The Rev. Thomas Hartley was Rector of Winwick, Northamptonshire, and the first translator of Swedenborg's *De Commercio Animæ et Corporis*.

William Cookworthy was an eminent member of the Society of Friends at Plymouth, and is publicly known as the discoverer of the Cornish Porcelain clay, and originator of the English china manufacture.

These two worthies visited Swedenborg at his lodgings in Clerkenwell, shortly before his death in 1772. Cookworthy died in 1780, Hartley in 1784. "When Hartley had heard the termination of his old fellow-laborer's mortal career, he rose from the seat, where he had been listening, stepped to my father who had been giving him the details, and in silent tears embraced and kissed the son-in-law of William Cookworthy."—See "Memoir of William Cookworthy," by his grandson, George Harrison.

The following is copied from the original letter of Hartley to Clowes, referring to the translation of the Treatise *De Cælo et Inferno* :—

"Mr William Cookworthy, of Plymouth, began and carry'd on a considerable part of that Translation, and I finished the remainder . . . and formed his part into a similarity of language with my own. To which I added the Preface and Notes. Mr Cookworthy was at the whole expense of the publication,"

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### THE REV. JOHN CLAYTON, M.A.

(See page 2.)

The name of this good man ought not to be overlooked in connection with that of his pupil. The following is the inscription on his monument, erected in 1776, in the Collegiate Church, Manchester, now the Cathedral :

Sacred to the Memory of the Rev. John Clayton, M.A.,  
Successively Chaplain and Fellow of this Church ;  
Who died September 25, 1773, aged 64 years :  
This monument is erected by his Scholars,  
A grateful token of their affectionate Esteem.  
He had endeared himself to them  
By his manly Cheerfulness, strict Integrity,  
Diffusive Charity, heroic Forgiveness,  
And serenity of Temper under Disappointments ;  
His judicious Fidelity to guard against  
The Dangers of Vice and Follies of Ignorance,  
By forming the Man, the Scholar, the Christian,  
In every Mind submitted to his Cultivation ;  
His ardent zeal for true Religion,  
Warm attachment to the Church of England,  
And unwearied discharge of all the labours  
Of a conscientious Parish Priest ;  
By the uncommon Lustre of his declining Years,  
Wherein he bore the sharpest Agonies  
Of a painful and humiliating Disease,  
With the Fortitude of Faith, the Resignation of Hope,  
And the strong Consolations of a well-spent Life !

His scholars formed a club called the Cyprianites, who held an anniversary for many years. In 1782 the Rev. John Clowes and Mr. Richard Hall were stewards ; and the following year Sir Ashton Lever and Mr. Joseph Tipping. Both John Clowes and his elder brother Richard were among the scholars of Mr Clayton, and "as a sort of continuity of the Byrom-Clayton-Clowes connection," Mr Clayton preached the Consecration Sermon at St John's, in 1769.—Mr John Evans, in the *Manchester City News*, and his "Memorials of a Manchester Parish Church."

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### THE REV. JACOB DUCHÈ.

(See page 29.)

Mr Duchè was an intelligent receiver of the testimony of Swedenborg. He published in 1771 his Letters of "Tamor Caspipina." In 1779 he issued in London two volumes of eloquent Sermons, to which is prefixed a list of subscribers, including the Archbishop of Canterbury and an astonishing number of bishops, deans, nobility and gentry of the day.

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He afterwards settled in America, where his daughter married the Rev. W. Hill, the author of "Devout Prayers," etc. (See page 179.)

On the breaking out of the War of Independence, when the first Congress met at Philadelphia, the 5th September, 1774, the Rev. Jacob Duchè was nominated to offer prayer for the nation. On the 7th he read the 35th Psalm, and then prayed with such fervency that the effect upon his hearers was extraordinary. John Adams, writing to his wife, says, "You must remember this was the morning after we heard of the cannonade of Boston. I never saw a greater effect upon an audience. It seemed as if Heaven had ordained that Psalm to be read on that morning. After this Mr Duchè unexpectedly struck out into an extempore prayer, which filled the bosom of every man present. Episcopalian as he is, Dr Cooper himself never prayed with such earnestness, and in language so eloquent and sublime. It has had an excellent effect upon everybody here."

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## GROWTH OF THE NEW CHURCH.

(See pages 37, 41, 44, 129.)

Mr. Clowes's faith in the power of Truth to force its way gradually in the different religious communities, receives some justification from later experience in America. The following is from the report of the American New Church Tract and Publication Society, 1880:—

"Since the close of the first year of this work of supplying clergymen with the writings of our Church, those actively engaged in it have met with no discouraging incidents. The state of preparation was far better than they had supposed; and reception has been readier and more complete than they had expected to find it. From reliable sources of information they have learned that whole congregations are being gradually led into a reception of New Church doctrines by clergymen who have themselves but recently received these doctrines, and who are encouraging their more intelligent and influential members to read the writings of Swedenborg. Some of these clergymen are strong representative men, and of such large influence that Presbytery, Synod or Conference, as the case may be, hesitates about calling their course in question. The process of New Church indoctrination is, we are satisfied, more general, and going on far more rapidly than has been supposed. The operation of influences like those which have been at work during the last six or seven years, could hardly fail to produce this very result. Fifty thousand volumes of New Church books in the hands of Protestant ministers, from hundreds of whom we have letters saying that the disclosures made by Swedenborg, and the doctrines taught in his writings have been fully ac-

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cepted, and that they are teaching these doctrines to their people, openly or guardedly, as in their judgment seems wisest and best, give a cause, the effect of which can be in one direction only, and that is in the direction of extending and establishing the Lord's Kingdom upon earth."

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### THOMAS ERSKINE.

(See pages 147-8.)

While this book has been printing, a very interesting work has appeared—"Memories of Old Friends," by Caroline Fox, from which the following is quoted :—

"Of Thomas Erskine, whom they both love, Mrs Carlyle said, 'He always soothes me, for he looks so serene, as if he had found peace. He and the Calvinistic views are quite unsuited to each other.' Carlyle added, 'Why, yes ; it has been well with him since he became a Christian.'"

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### QUEEN CHARLOTTE.

(See page 159.)

The eminently virtuous queen of George III. did not escape the usual fate of persons exposed to the fickle judgment of public opinion. Though the purity of her life and the rectitude of her intentions were never called in question, she was often unpopular for acts of supposed parsimony in her private expenditure, and harshness in maintaining the purity of her Court. It is easy to understand how readily reproaches on these points would circulate among persons whose interests and feelings were affected. The queen was careful, possibly to excess, in her personal expenses ; but she was nevertheless generous in her gifts, wherever she thought they could be wisely bestowed. She was particularly kind and liberal in helping the widows and daughters of officers and others, who had suffered in the service of the country. Her private gifts in this and other acts of charity exceeded £5,000 a-year. Her daughters were brought up as Christian women, and were well acquainted with the character and writings of the Rev. John Clowes.

The widow lady who so long enjoyed the friendship of the Royal Family, as well as that of Mr Clowes, has long since followed them to a higher sphere ; but some of her family survive, and at their request the name is withheld.

## APPENDIX.

### WORKS BY THE REV. JOHN CLOWES.

#### TRANSLATIONS.

|                                                       |                     |
|-------------------------------------------------------|---------------------|
| The True Christian Religion ... ..                    | 1781                |
| Arcana Coelestia ... ..                               | 12 vols., 1784-1806 |
| The Earths in the Universe ... ..                     | 1787                |
| Conjugal Love and its Chaste Delights ... ..          | 1794                |
| The Doctrine of Life for the New Jerusalem            |                     |
| The Four Gospels, with Notes, and Extracts from E. S. |                     |
| The Psalms from the original Hebrew                   |                     |

#### SERMONS.

|                                                          |                    |
|----------------------------------------------------------|--------------------|
| Sermons preached at St John's ... ..                     | 2 vols., pub. 1796 |
| The Deliverance of the Israelites from Egypt ... ..      | 1 vol., 1803       |
| The Marriage of the King's Son ... ..                    | 1 vol., 1812       |
| The Lord's Prayer and the Ten Commandments ... ..        | 1 vol., 1816       |
| The Beatitudes, and other subjects ... ..                | 1 vol., 1824       |
| The Ten Virgins, and other subjects ... ..               | 1 vol., 1828       |
| Miscellaneous Sermons (some before published singly) ... | 1 vol., 1833       |

*A very large number of Sermons remain unpublished.*

#### TREATISES, etc.

|                                                                                                        |         |
|--------------------------------------------------------------------------------------------------------|---------|
| Address of the Translator to the Reader of the Writings ...                                            | 1792    |
| Dialogues (between Sophron and Philadelphus) on the Nature and Origin of the Writings ... ..           | 1795    |
| A Letter of Exhortation and Admonition to those who receive the Testimony of Emanuel Swedenborg ... .. | 1798    |
| Dialogue between a Churchman and a Methodist ... ..                                                    | 1802    |
| Affectionate Address to the Clergy, on the Writings ... ..                                             | 1802    |
| On Science, its Divine origin, operation, use and end ... ..                                           | 1809    |
| Klopstock in Heaven correcting his Ideas of Human Glory ...                                            | 1809    |
| On Mediums, their Divine origin and uses ... ..                                                        | 1813    |
| The Divine Person of Jesus Christ, and on Evil Spirits ... ..                                          | 1813    |
| The Spiritual Sun, its existence and operation proved ... ..                                           | 1814    |
| The Parables Explained according to their Spiritual Meaning ...                                        | 1815    |
| The Miracles Explained according to their Spiritual Meaning...                                         | 1816    |
| Thoughts on Political Rights and Taxation ... ..                                                       | 1817    |
| The Two Worlds, Visible and Invisible ... ..                                                           | 1818    |
| The Two Heavenly Memorialists ... ..                                                                   | 1818    |
| Letter to the Rev. J. Proud, in reply to his "Last Legacy" ...                                         | 1818    |
| Pure Evangelical Religion Restored ... ..                                                              | no date |
| A Treatise on Opposites ... ..                                                                         | 1820    |
| Christian Temper ... ..                                                                                | 1821    |
| The Twelve Hours of the Day ... ..                                                                     | 1822    |
| On Delights ; their origin, variety and use ... ..                                                     | 1823    |
| Letters on the Human Soul, and on the Human Body ... ..                                                | 1825    |
| Family Prayers. Scripture Histories, in the spiritual sense. 3 vols.                                   |         |
| Short Dialogues on Creation and Redemption                                                             |         |

APPENDIX.

**RELIGIOUS INSTRUCTION FOR YOUTH.**

*In two volumes containing the following Tracts :*

The Pastor's New Year's Gift  
Short Dialogues on Religious Subjects  
A Picture of the Broad and Narrow Way  
The Caterpillars and the Gooseberry Bush  
The Rainbow ; or the Token of God's Covenant with His People  
The Mysterious Ladder ; or Jacob's Dream  
The Young Prince ; an Allegory  
Paradise Lost and Regained  
An Explanation of the Church Catechism  
The Golden Wedding Ring ; or Thoughts on Marriage  
The True End and Design of the Holy Sacrament of the Lord's Supper

**CONTROVERSIAL PAMPHLETS.**

Letters to a M.P. on Abbé Barruel's Calumnies  
A Few Plain Answers Why we receive Swedenborg's Testimony  
Letters to the *Christian Observer*  
A Letter to the Rev. John Grundy on Unitarianism  
A Letter to the Rev. W. Roby in answer to his Attack  
A Second Letter to the Rev. W. Roby in reply to his "Anti-Swedenbor-  
gianism"

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Miscellaneous Thoughts, etc. Published after Mr Clowes's death  
Autobiography and Letters.       "       "       "       "

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\* \* \* *The Editor would be grateful for any additions to, or corrections of this list of Clowes's Writings.*

## APPENDIX.

### OPINIONS OF THE PRESS AND OF EMINENT MEN ON EMANUEL SWEDENBORG AND HIS WRITINGS.

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#### *BISHOP HURD, Author of "Lectures on the Prophecies."*

It has been said by some, and received implicitly without further examination by others, that Swedenborg, after receiving his extraordinary commission, was mad, and became totally deprived of his natural senses; but this insinuation is such a palpable contradiction to truth, and such an insult to common sense (being overruled by every page of his writings, as well as by every act of his life after that period), that we should have thought it altogether unworthy of notice were we not aware that it operates powerfully with many, even at this day, to prejudice them against a character which otherwise they would revere, and against writings from which they would otherwise receive the most welcome instruction.

#### *S. T. COLERIDGE.*

I have often thought of writing a book, to be entitled, "A Vindication of Great Men unjustly branded," and at such times, the names prominent to my mind's eye have been Giordano Bruno, Jacob Behmen, Benedict Spinoza, and Emanuel Swedenborg. I remember nothing in Lord Bacon superior, few passages equal, either in depth of thought, or of richness, dignity, and felicity of diction, to the weightiness of the truths contained in these articles (Swedenborg's "Economy of the Animal Kingdom," Nos. 208—214 inclusive). I can venture to assert that as a moralist, Swedenborg is above all praise.—*Coleridge's Literary Remains, Vol. IV. p. 423.*

#### *EMERSON.*

Swedenborg's writings would be a sufficient library to a lonely and athletic student. Not every man can read them; but they will reward him who can. One of the mis-sourians and mastodons of literature, he is not to be measured by whole colleges of ordinary scholars.

#### *PROFESSOR BUSH.*

Viewing Swedenborg's system as a whole, it is seen to be replete with a *philosophy* which covers the whole ground of its disclosures. It gives a *rationale*, not only of all the physical facts, but of all the intellectual and moral doctrines, of which it treats. It satisfies the reason, not only as to its grand asserted truths, but as to the *grounds* and *modes* of those truths. It shows a *how* and a *why* for everything. The truth of this philosophy will, of course, be admitted no farther than it is understood, and it cannot be understood without study. This study, except to a very limited extent, has hitherto been withheld, from the bare force of prejudices; and so it will probably continue to be for some time to come, but it will inevitably be exacted in the end.—*George Bush, M.A., Professor of Hebrew and Oriental Literature, New York University.*

#### *HIRAM POWERS, the Sculptor of the celebrated "Greek Slave."*

I am a "Swedenborgian," without any reservation whatever, *and wish it to be known.* I have always wished this to be known. . . . Swedenborg is my author, all other writers (in comparison) seem moving in the dark with tapers in hand, groping their way, while he moves in the broad light of the sun. . . . Therefore, if it will do good, *publish me* as a New Churchman.

*Prof. THORILD, a celebrated Swedish poet and metaphysician, and Professor of the Swedish language and literature in the University of Greifswalde.*

What are we to think of this truly extraordinary man? That he was a fool, say those little men whose good opinion never did good to anyone. That he was an arch-heretic, bawls orthodoxy, with loud and ferocious voice. What the philosopher sees in him, is, a man of vast and consummate learning, an honor and glory to his nation, who preserved the veneration for his genius by the truly apostolical simplicity and purity of his morals.

## APPENDIX.

### *From the American "SOUTHERN QUARTERLY REVIEW."*

Who ever thought so profoundly on great and noble themes as Swedenborg? . . . The fame of Bacon and Newton and Locke, of Milton and Shakspeare and Scott, pales and grows dim before the brighter glory that clusters around the name and acts of this renowned individual. They acquired distinction for the splendor of their success in particular departments of inquiry, and in certain spheres of intellectual labor; but it was reserved for the more fortunate and celebrated Swede to master, not one science, but the whole circle of the arts and sciences; and to understand and reveal the great connecting links that subsist between mind and matter, time and eternity, man and his Maker, in a far clearer manner than any of the most gifted and inspired of his predecessors. The world may be challenged in vain to produce in the history of any single individual such a combination of gigantic and well-balanced powers of mind, with vast and magnificent attainments of all sorts.

*The late Hon. THEOPHILUS PARSONS, Author of several works on Jurisprudence of high authority, and for 22 years Professor in the Cambridge (U. S.) Law School.*

I regard him (Swedenborg) as a man of remarkable ability, and great and varied culture; taught, as no other man ever was taught, truths which no other man ever learned; and thus instructed that he might introduce among men a new system of truth or doctrine, excelling in character, and exceeding in value any system of truth before known; a new gift, demanding, as the instrument by which it could be communicated, a man not only possessing extraordinary capacity and cultivation, but in both capacity and cultivation definitely adapted to the peculiar work he had to do.

*Rev. B. F. BARBETT, formerly a Unitarian Minister, and Author of several works.*

Slowly, yet through ten thousand avenues, the teachings of Swedenborg are gliding into the mind and heart of Christendom. They are working noiselessly and unseen, like the mighty but invisible forces of nature. They are gilding with their light, and ennobling with their spirit, all the best literature of our times. . . . It is not without reason, therefore, that one of the leading religious weeklies of our country (the *New York Independent*) says:—"Whoever desires to understand modern theology, and the elements which have contributed to its formation, has need to study the writings of Emanuel Swedenborg." No Christian minister should fail to acquaint himself with the main principles of his system.

*HENRY JAMES, Author of "Substance and Shadow," and several other works.*

I fully concede, indeed, to Swedenborg what is usually denied him—namely, an extreme sobriety of mind displayed under all the exceptional circumstances of his career, and which ends by making us feel at last his every word to be almost insipid with veracity. I cordially appreciate, moreover, the rare destitution of wilfulness which characterizes all his researches; or, rather, the childlike docility of spirit which leads him to seek and to recognise, under all the most contradictory aspects of nature, the footsteps of the Highest.

His (Swedenborg's) books are a dry, unimpassioned, unexaggerated exposition of the things he daily saw and heard in the world of spirits, and of the spiritual laws which these things illustrate; with scarcely any effort whatever to blink the obvious outrage his experiences offer to sensuous prejudice, or to conciliate any interest in his reader which is not prompted by the latter's own original and unaffected relish of the truth. Such sincere books, it seems to me, were never before written.

*The Rev. EDWIN PAXTON HOOD.*

Swedenborg was one of the profoundest mathematicians of his age; a deep and acute thinker; a subtle logician; a various and versatile scholar—above all, a calm and most quiet bookman and penman, indisposed for any company, and never seen to court the company of the ignorant and the vulgar—ever the resort of the fanatic; a man of few words, until compelled to talk, or talking for a purpose; cool in temperament; never rocked by passion or impulse; always, as far as humanity can be, in equilibrium, weighing all his thoughts and all his actions; perpetually bent upon giving reasons for things; a man of strong inductive habits and powers, and consistent; a whole life of invariable rectitude. He was a Titan, and must take his place among the very highest and widest minds of our world.

## APPENDIX.

### *Dr J. J. GARTH WILKINSON.*

The career of Swedenborg, as traced in his writings, is an epitome of the religion and philosophy of mankind. The first half of his life supplies the archetype of whatever is worthiest in philosophy; of whatever the intelligence of the best heathens of all ages has reclaimed from ignorance or idealism; of whatever man has been given to know without the direct assistance of revelation. Therefore, it is a noble mirror in which to contemplate the history of philosophy. Not that Swedenborg was an eclectic otherwise than because he made use of all matter suitable for his designs. But his designs were new and living; and, accordingly, notwithstanding he accepted everything, yet he modified everything. Hence, though the salient points of numberless theories are in his works, and appear to be common to Swedenborg and their original authors, yet from Swedenborg they have received a new essence, and are truly differenced thereby. . . . His education was somewhat as follows: by ample instruction and personal remark he learned the chief facts of the natural world, and perceived in them a philosophy reaching almost to the heavens, but strictly "terminated in matter" at the lower end. After this, his spiritual senses were opened, and again by ample instruction and personal remark he learned the general facts of the spiritual world, and the Word of God was unfolded to him as thus prepared. By all which we are lawfully confirmed in Bacon's doctrine of the necessity of experience, for until experience was given, the spiritual world was unknown; and until an adequate intellect was sent, and added to such experience, its quality was unknown. The experience without the reason had existed in the prophets of the Old Testament, and in the Book of Revelation; nay, from time to time immemorial in dreams and supernatural manifestations of proved authenticity; the reason without the experience is what philosophers have attempted since the date of history. But nothing came, or could come, of either, until the two were adequately combined in one organisation; that is, in Swedenborg. And that in him they were combined will survive and defy contradiction. Swedenborg's writings are a library in themselves, and display the most careful method and the most indomitable energy. He was eminently conservative; he quarreled with no church; he set himself in opposition to no organised body. He did not stand apart in all the loneliness of prophetic fury, and denounce vengeance on degenerate man. He was too catholic to found a sect; he spoke the truth entrusted to him, and left it to permeate the lives and opinions of succeeding ages. His charity was as broad as the ocean which rolls its waves on every shore, wide as the firmament which foldeth all the orbs of heaven within its ample bosom. He was the most magnificent scholar of his age, and was at the same time the humblest Christian. Favored by kings, intimate with nobles and statesmen, and the learned of every land, he was without one particle of vanity, and labored as assiduously and devotedly as the humblest parish priest.

*Dr IMMANUEL TAFEL, Professor of Philosophy, and Librarian in the University of Tübingen.*

From all these testimonies it appears . . . that Swedenborg was by far the greatest scholar of his country; an adept in the oriental and occidental languages; a thorough mathematician; a successful mechanician; a perfect metallurgist; an accomplished statesman; a profound philosopher; a sound theologian; and a man in whose character were combined noble and pure sentiments, with a spotless, industrious, virtuous, and holy life; and who was adorned with all social virtues, so that he was venerated and beloved by all who knew him.

### *BARON BERZELIUS.*

The father of modern chemistry, an unprejudiced and high-minded man of science, expressed himself in a letter to Dr J. J. Garth Wilkinson, the translator of Swedenborg's *Regnum Animale*, as follows:—I have gone through some parts of *The Animal Kingdom*, which have interested me especially; and I have been surprised to find how the mind of Swedenborg has preceded the present state of knowledge, writing his work at the time he did. I hope the anatomists and physiologists of our day will profit by this work, both for the sake of extending their ideas, and of rendering justice to the genius of Swedenborg. In another letter he says,—I am surprised at the great knowledge displayed by Swedenborg in a subject that a professed metallurgist would not have been supposed to have made an object of study, and in which, as in all he undertook, he was in advance of his age.

## APPENDIX.

### *From the "NORTH AMERICAN REVIEW."*

His (Swedenborg's) books teem with the grandest, the most humane, and generous truth; but his reverence for it is so austere and vital, that, like the lover who makes himself willingly of no account beside his mistress, he seems always intent upon effacing himself from sight before its matchless lustre. Certainly the highest truth never encountered a more lowly intellectual homage than it gets in these artless books; never found itself so unostentatiously heralded, so little patronised—in a word, left so completely for its success to its own sheer unadorned majesty.

*Dr ARNOLD,*

The late Master of Rugby School, in acknowledging to the Committee of the Swedenborg Society, the receipt of a set of Swedenborg's Writings, wrote:—I beg to return to the Committee, in whose name you have written, my best thanks for the mark of kindness which they have shown in presenting me with the works of Swedenborg, which I have just received. It is a pleasure to me to find that they approve of the views of prophecy which I ventured to put forth two or three years since. I had a notion that in a considerable part of what I then wrote I was in agreement with Swedenborg; but I had scarcely read any one of his works myself, and I know their substance only at second-hand from the accounts of others.

### *From the "PITTSBURG GAZETTE."*

No system of religion in these latter days has awakened so much interest as that of Swedenborg, and with it a desire to understand its deep, mysterious workings. There has always been a charm attached to it of the ethereal cast, which has attracted multitudes to its standard; and no wonder, as it is composed of such elements as will find followers. . . . A careful perusal of this work ("Divine Love and Wisdom") can hardly fail to convey the impression that it is a remarkable combination of philosophical reasoning, and a species of illumination and seership which has rarely been produced in the field of letters.

### *From the "MONTHLY RELIGIOUS MAGAZINE."*

The distinguished author of "The Heart of Christ" calls this work ("Heaven and its Wonders, the World of Spirits, and Hell.") one of the golden books; and further says, the time will come when this treatise will be as much read as Milton's "Paradise Lost," and enter far more vitally into the popular conception of the life to come. The saintly Oberlin read it and preached it; and the late Mrs Browning was vastly delighted with its ideas, and tried to disseminate them among her English friends, and gain for them a lodgment within what she called "the husks of the old theology."

### *From the "NONCONFORMIST" (English.)*

Significant traces of his (Swedenborg's) influence are to be found broadcast in society, often among those who are not conscious of any obligation to him. The storm of violent denunciation or angry ridicule which was launched against him by theologians a generation ago is scarcely remembered now, and is not likely to be revived. As a system of philosophical theology, we are disposed to place Swedenborg's teachings in a very high rank. There is a largeness of sympathy with all forms of life and action, which is too often lacking in theologians, and was highly characteristic of the man. There is a grandeur of conception flowing from his constant reference of all things to God.

*Dr JOHN MILL, of London.*

Swedenborg makes great demand on our faith, but none on our charity. In the great and glorious roll of worthies who have ennobled humanity, there is no one that recurs to our memory just now who can stand a criticism with less fear of the ordeal than he can. Measure him as a man of science with Newton, and you will find him his equal in point of intellectual greatness; with Bacon and Plato, he is great among the greatest of the philosophers;—with Boerhaave and Haller he is in the first rank of physiologists;—with the theological writers and Bible commentators, from Origen to Adam Clarke, and who has equalled him?

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